

THE BETTER WAY

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VOLUME 3.

"Creeds Without Virtue Are Paltering Vanities."

CINCINNATI, JULY 7, 1888.

ONE DOLLAR for Five Months.

NUMBER 3

THE BETTER WAY.

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A Leaf from the Book of the Future.

BY A SPIRITUAL PROPHECY.

Delivered at Chicago, Sunday, June 10, 1888.

Then questioned Socrates of his demon: "Show me what shall be the future of the earth, when all mankind are wise;" and the demon answered unto Socrates: "Over what lies between thee and that happy future I draw a veil, for man shall still engage in war, injustice shall be done upon the earth, and the stain of human blood and sin shall fill the world; but mark me, oh child of earth, the day will come when truth shall be known, when wisdom shall prevail, when the light of man's immortal spirit, quenchless and pure, shall beam upon the altars of earth. Be patient, oh child of earth, and do thy duty until then."

This promise given unto the sage who taught, in the lowliness of his spirit, the sublime truths of immortality to materialistic and idolatrous Greece, and, who, because so teaching the doctrines of immortality, and the virtues that should adorn the human life, was persecuted, was nevertheless, a promise to all ages. Socrates is more revered to-day than at the time he gave utterance to those words inspired by his angel. To-day a larger number of people turn toward that wisdom that comes from the skies than at any other period of human history. Still if you take but a superficial glance at the world; if you but scan the conditions of suffering, pain, injustice and poverty, and the wrongs of humanity, it would seem that the bright prediction is still far away; that the day foretold by the poets is but a day in eternity; and that the beautiful vision of Shelley's as portrayed in "Queen Mab" will never come unto the inhabitants of earth. But as Shelley, Wordsworth and all poets have dreamed dreams of the great future; as your more modern poets have rung out with trumpet sounds blessings of freedom; your Whittiers, your Longfellow, your sweet singers, have revealed the knowledge of the prophecy of that coming time; as philosophers look toward the state when all human beings will be wise, when the philosophy which is their religion shall prevail, and as Christians, imbued with the true spirit, look toward the New Jerusalem that shall come into the heart of the world, when all mankind shall behold the light and see; so even those who gaze upon the shadowy side of human nature cannot avoid a hope that sometime there will be light instead of shadow, good instead of evil, justice instead of injustice, freedom instead of bondage, that all wrongs shall be righted, and the world shall attain to wisdom and unselfishness. It may seem like the vision of an optimist, but it is always better to point to the bright side instead of the shadowy side, always better to offer hope for the future than to make promises and predictions of things that are evil.

Another Greek philosopher said: "The gods have fled to Olympus and have taken every gift with them excepting hope."

Were it not for the hope of the world all mankind would be in despair at this moment; the hope of the future in this life,

the better promise of the good time that is to come, a better to-morrow for the individual, a loftier and higher standard for humanity, and the immortality of the soul in the life beyond death. Say what you will of the materialism, we accept Emerson's view: that even if materialism were a possible truth, it is better that man have hope. It is wisely said a hope cannot be born from an impossibility, therefore, that which a man hopes for, even in the midst of the most unfavorable circumstances, is the light of his life after all.

Come with us then and let us separate the vision from what may intervene between the present time and the time that we shall picture; we do assure you that it is not a vision of the imagination merely, but that as the flower can be predicted from the germ, as the rose tree will bear roses, though the leaves are brown and ere in autumn, as the earth will again yield forms of verdure, even as she now does, in the fulfillment of perfect summer time, though long delayed and anxiously waited for, so shall the earth fulfill the promise of the seed that has been sown; so shall the harvest time of the future on earth and in the conquest of the spirit be whatever the highest among men have taught and believed.

Nature does not in any instance waste her resources; she does not exhaust her stores in useless things; she has never given promise of any type that is not fulfilled. In long past ages ere human life could exist upon the earth, ere out from the habitation of the soul the quickening breath could have being or expression in mortal form, the atom and the molecule held within themselves the great secret and prophecy of the present time; and these flowers that bloom so beautifully before your vision were then a prophecy as much as they are a reality now. In long ages past every sunbeam now woven in the meshes and fabric of the rose and the lily had prevision of their destiny ere they came out of the great rays of the sun. In that primal darkness and chaos from which the light sprang, the mystic murmuring of thousands of streams, the glancing of many wings of birds, the sounds of waterfalls down the glens, and the sweet blooming of flowers were known in the imprisoned rays of the sun. Long before the earth was ready for its present abundant seed time and harvest, in the great antenatal state before the different periods of geological struggle had been finished, those atoms heard the whisper of the mighty prophecy of things, of the germs that should be sown, the life that should upspring, the tokens and prophecies of the broad and beautiful earth of to-day. Yonder deserts, slumbering now beneath the desolating rays of the too vivid sun, with all life seemingly extinguished, still hold in their depths of sand and desolation the prophecy of the future: not one grain of sand upon the desert of Sahara or America but one day will again be fashioned into roses and lilies that will be shaped into garlands to crown the coming race upon the earth. No wilderness nor jungle through which man with such difficulties finds his way, encountering perils from ferocious beasts and birds of prey, but will one day bend, amenable to the touch of human intelligence and skill, and all the mighty resources of streams and forests will give to man their treasures. No depth of ocean, however seemingly beyond the plummet-line to sound, but what will one day give up its treasures of the great dead past that are hidden and buried from sight; continents submerged, treasures sunken by pirate ships, precious lives that have long since flown to the kingdom of the life eternal. This world that is visible will yield all its treasures into the hand of man. Knowledge, that mighty weapon which opens the great storehouse of nature, which, within the last fifty years, has given more to the mind of man than in all other periods of human history, will also yield in the coming time great treasures. The unemployed air that is all about you, vitiated oftentimes by the decaying forms of nature, is the depository and great reservoir of things; that the atmosphere will yield all its vitalizing, life-giving power, pressed into service by

the energy of the human mind and its inventions. Sound, which now traverses slowly and with great difficulty and uncertainty, will vibrate as easily upon the remotest portions of the globe as it now does within the confines of this room. Instead of opening your eyes with wonder at the magic of the audiphone, the telephone, the phonograph, those marvels of electrical forces that are in the world to-day, scarcely another half century will pass ere the globe will be encircled with the vibrations of sound, and a whisper in China may be heard upon this other side of the globe; not only will the atmosphere yield all of its vibrations, but music itself whose primal chords have never been changed since the "piping of sweet Pan," will have gained the vibrations of a thousand more, a million more, musical combinations, and music will absorb into its divine composition such subtle strains as you could not now hear, which will be transmitted and conveyed to your senses by such deft instruments as have never been dreamed of. As the organ with its mighty breath is an improvement on the reed of Pan, as your wonderful instruments transcend the crude lyre and lute of past time, so upon the mystic atmosphere of the future will be poured the harmonies that shall encircle the globe. Then the shrill shriek of the engine, those terrible sounds that fright and annoy you to-day, will be modified and tempered to the harmony of sound, to that which man can bear, to the atmosphere of the life which you inhabit. It is no more for one to suppose that this may be true than it was for one to suppose half a century ago that you could speak in a whisper and be heard ten miles away.

Then light, that great life-giver and great destroyer of life, that which makes organisms and causes organisms to decay, the wonderful light, whose rays fill and flood the earth with splendor, sinks down into the shadowy depths of mines and crystal caves, and lies there imprisoned for ages and waits for the intelligence of man to set it free; the light which has slumbered in the diamond's ray, in the ruby's glitter, in the sparkle of the crystal; which has waited in the depths of the coal beds, in those dark secret caverns wherein man has never penetrated; the light which has fallen upon the earth with glory by day and leaves the earth in shadow by night with such light as comes from the dim sources as you substitute at night for the light of day; that sunshine which you prize so highly and turn from when night comes to the glare and glamour of superficial light will one day fill the world with its splendors whenever required. Instead of something that dazzles the too sensitive sight, eyes will be adjusted to bear it, it will be adapted to their needs; the light of the future will be regulated until only the amount that is needed can be had. The sunshine itself may be all through the night subject to man's control as if the sunbeams were loth to depart, should linger in your dwellings imprisoned upon chemically prepared walls or ceilings, they, adorned with loveliness, would so temper to the eyes the face and the form of man as to make human beings even more lovely than the full light of day, as if that sunshine which seems to fill the earth with too great radiance at times should be tempered, shutting it from the flower here and turning it upon the one that needs it there, with the cloud that man himself can cause to exist, and spread above the harvest field ripening too rapidly, and extending the sunshine upon the one that needs it more; all that is in the universe arranged and adjusted to the needs of man, with rain where there is now parched ground, with clouds dispersed where no rain is needed, the whole light, the whole flood, that comes from the sun, adapted and conserved by the intelligence of man to his uses; made through choice instruments, his motor power until that same stress that can lift a lily into bloom or move a world in its orbit shall perform your labor for you.

Instead of steam and the clumsy mechanical methods of earth, all you will have to do in the coming day will be to turn on the light, and lo, the machinery of the world will be set in motion. The busy

loom that weaves the fabric for your raiment will be awakened into activity, and the thousands and millions of hands that are weary with toil to-day will have but to deftly turn the instrument that conveys the light to their dwellings and the labor will be performed.

But alas! with all the improved implements of toil mankind does not seem to be elevated to-day, because, while intelligence has given man the benefit of discovery, improvement, invention, while all forces of nature seem bending to his will, the light has not been turned on in the upper chambers of his dwelling, the spiritual light has been excluded, even the mantle of charity, woven of the white threads of fraternal love, has been neglected; those upper rooms in the dwellings of human life have been deserted, and man has lived in the middle or lower strata of his nature, taking pride in intellectual conquest and forgetting the love of his kind.

In that coming time other hands than yours, but aided by your progress and aspiration, will turn on the light of the skies, as even now in the individual cases, and in many ways that light is now being turned on; as a flash of electricity in a darkened room; as a sound of music where all has been silent; as the dawn of morning in the midst of an earthly night; such is the sound, and the light, and the glory of this celestial and spiritual power that now in prophecy is coming to the earth. But that which is but a transient gleam to-day, will then be the open morning; that which to day is only occasional, compared to the whole of the inhabitants of the earth, will then be the conscious possession of all; that which is now called "the weaving of dreams," "visionary," "imagination," or at most an exaltation, in the future will be the natural state of all.

A great and wonderful faculty is dawning upon the human race: a faculty that is certain to take possession of the human family and wield its power and potency as the intellect in the advancement of art and science in many directions. But a few years or century ago, and the musicians could have been counted upon your fingers, now the whole air is vocal with sounds of that which intended to be music and will be wrought into the music of the future.

A few years ago and the intellectual men of the world could be counted by the score only, now they can be counted by the hundreds and thousands. But a few centuries ago science was concealed in dark cells and secret caverns, in the mystic rites of those who held themselves aloof from the world. Scholarship was never to be dreamed of except among the few; now the poorest boy that treads your streets, if he does not have to help his parents to toil for their daily bread, can learn to read and write, and solve the primitive problems of mathematics, can have knowledge of the formation of the earth, and if he is intent upon learning, can know all that is to be known of the visible world from the schools. The privilege of the schoolboy of your country to-day was, a few centuries ago, only accorded to the sons of princes, rulers, priests and magnates, even they had not the things taught them that are now the common possession of the world.

If intellect has grown with such mighty strides; if the possession of knowledge has increased so rapidly; if that which was confined to the few in the past time of the world, to the scholars of Athens and Greece, and in still more ancient Egypt, only found in the sacred temples where Isis, Osiris and Ion were worshipped; if all this has gradually unfolded in the human mind, then we have to offer you as a prediction that another faculty, a perception of spiritual things is growing in the human race. We do not mean that any age has been without its prophets and seers, we do not mean that religion has not existed in all time, but we mean that the average human being has not been a perceiver of spiritual things, that the quality of intuition has not been a general possession of mankind. While it by no means is such to-day, still from the large number of people who are enquiring into mystical, occult and supernatural things, from the

still larger number that are tampering with those intellectual pursuits that border upon the realm of the spirit; those who are engaged in psychical research, those who are dabbling in the mysteries of ancient Buddhism, under the name of Theosophy, and to a still greater extent, under the same name, who have, perhaps, found under that name the secret perception of spiritual things, together with the growth of Mesmerism, renamed hypnotism, and pursuing of biology, psychology, psychometry, and all these things illustrate the growth of this spiritual faculty. That which made the Academy of Science in Paris, almost declare for the sixth sense, viz., intuition, ten years ago, and that which caused the British Association of Science to feel it necessary to institute a psychological department in its many-sided inquiries, and that which gives the Psychical Review and other similar publications interest to the world, that which makes all esoteric studies so captivating to the intellect of to-day, is because of this growing faculty in the human race; a faculty that will perceive another realm that heretofore has been excluded from the world, except under form of ritual, creed, and regular theology, or under the form of prophecy and vision has taken the world by storm.

It is safe to predict that while this faculty of intuition is more slowly unfolded than any other in the human race that, still in that coming time, to which we have referred, all will measurably be prophets, all people will measurably see visions, all will have communion with angels like the one of Socrates, and all will turn more continuously toward spiritual things than at the present time. That which to-day is scarce and rare, but which might be much more usual than it is if you could pause for a moment in your blind pursuit of mammon, will then be common. All little children, instead of being trained to think of God with fear will be taught to look upon Him with love and trust, for they will then know that death is as natural as birth, that it is the higher birth, the next step up to a state that is larger, broader, and more spiritual; that instead of the blotting out of the human life it is really the entering into greater possessions, to larger testimonies, to that which in itself constitutes the inheritance that is divine; that instead of being strange and unusual for spirits to haunt dwellings, "every house in which men have lived and died" will be known to be haunted houses, full of spirits where human beings have passed from earth and abide near the hearts and homes of their loved ones. It shall not seem strange if a soft voice shall join in the evening hymn, or that a door shall softly open, or that a presence shall be felt and known to be beside one in the twilight hour or at any sacred time; nor will it be strange then that white flowers shall be cast upon the caskets that holds the forms of those who pass from earthly life, instead of the shadowy drapings of woe; nor will it then be strange that the scene of one passing from the earthly to the spiritual state shall be a scene of rejoicing, and the household, clad in white it may be, or in their daily raiment, will, with open vision, behold the spirit set free from mortal suffering and rejoice in the new birth; or as the mother rejoices with tears of thankfulness when the face of her babe is first shown to her in mortal life; or as with mingled tears of joy and sorrow she gazes upon the face of her child who is entering into the new-found life at marriage, half trembling, half joyfully she gives the maternal blessing, and rejoices in the love that crowns the life of her child; even more confidently will all turn to that other birth, to that which sets sufferers free from pain, to that which makes, even the shadowed life one degree nearer to the divine life. In that day instead of long funeral trains and shadowy raiment of woe, a mockery sometimes of human love that robes itself in garments of mourning while there is a continuation of striving and bitterness, all will be plain and clear between you and that inner world, that world of mysteries which lies about you now so closely, but which because of the barrier of time and sense you cannot see.

We do not say your individual life will be lessened by that companionship or presence; we do not say that you will be weakened in the performance of your daily task by any assistance that comes from the spirit world; on the contrary you will be strengthened; you will enter more into your individual possessions you will know more of your attributes. Those who are blind will see; where now the earth is robed in darkness and shadow of grief because of death, there will be no such shadow resting upon human life; then the other world will be a portion of the air you breathe, of the light that you enjoy in your dwellings, the companionship that makes each day exalted.

Blessed and happy are they who in this dim twilight of that coming day perceive somewhat of this glory; have been awakened, who live in a better, surer, higher atmosphere because of this perception from within. And happy will they be when by its unfoldment and the gradual conquest of the senses this spiritual atmosphere shall be a portion of their daily need and daily supply, and man shall no longer drink alone at the crystal fountains of the waters of the earth but shall drink of the crystal fountains of the spirit, until his thirst in spirit is quenched.

This is a picture of the coming time, but it is to dawn so gradually, is to be revealed so continuously that, excepting to those who shall then dwell upon the earth and look back to the present time, there may not seem to be any change; as you perhaps, having been one day in the shadow have gradually awakened to the light, and are scarcely conscious that the spiritual perceptions that you have to-day are those which all the world might covet, but still will not seek. And if anyone having knowledge of spiritual truth fails to prize it, let such an one turn at the hour of individual bereavement and when death comes on and say: what could I do if I did not have this light from eternity? Contrast your state with the state of the materialist who believes that death ends all, and that his loved ones are folded away in the shadow of the senses.

He is justified in despair, he should go insane. For what is there that can be a compensation if love can die when the body dies? And those who believe in a future life, but who pause with still greater horror upon the verge of that unknown sea that may lead unto perdition; who believe that their loved ones may be engulfed, swallowed up from their sight forever or that any child may be condemned to future irretrievable misery and anguish, what should such an one do? We leave your own hearts to answer. For the sake of humanity we must think that they do not believe it. But if they do they are bound to be insane upon the verge of the grave; for who could believe that even their worst enemy, (whatever wrong he had done) could be in eternal torment, and then be happy in paradise? We have known atrocious things to be done by human beings who do not deserve the name; we have known still greater atrocities to be performed by those who called themselves human and were considered so, and not one of these, not even the betrayers of Christ, or the crucifiers of the martyrs of the truth could be consigned to everlasting misery without making Christ in heaven, and saints in their homes of glory wretched forever.

All honor to the heart and mind of humanity that this horrible thought is gradually being out-grown; and what with the subtle thread of creed and the intercession of priests on the one hand, or with the greater rise of human thought to a higher level of human charity and kindness, the world is beginning to feel that the future life, as well as the earthly life, may be a state of probation; that the one who has gained light here may gain it in the kingdoms of eternity. We say he not only may gain it, but he inevitably must or God is not God, but Satan is omnipotent.

Therefore with this light, that is gradually growing, gradually encroaching upon the night that intervened between man and heaven, the future grows more fair, the earth seems a better place since it is known that Satan does not rule it utterly, since it is ascertained that the only horror that man must fear and overcome continually is that Satan of self which is within;

(Concluded on eighth page.)

The Lord Knoweth Best.

BY T. L. C.

It is a poor sailor who tries to float
In a rudderless, helmless, careless boat,
And a very poor soldier, too, is he
Who goes into battle, sans armor;
And a miserable Christian is he at best,
Who can't say at all times, "The Lord knoweth best."

When storms on the waters endanger my bark,
And clouds hover o'er me so threatening dark,
While loud thunders answer each flash from the sky,

And the winds in their furious gusts rush by,
I whisper my faith with a pleading request,
And a "Just as thou wilt, Lord, Thou knowest best."

When journeying inland thro' forest and vale,
Thro' swamps and great cane-brakes where dangers prevail,
When crossing the streams or when climbing the hills,

Whose craggy sides shadow the clear little rills,
I find, mid all danger, sweet comfort and rest,
When I faithfully trust Thee, Thou Lord knowest best.

When people around me with evil and rife,
Grow angry, malignant, endanger my life;
I look then to Jesus, and say with a sob,
"Lord, 'tis a part of that very same mob
Who followed Thee up to that cross-adorned crest,
How best can I serve Thee? Thou Lord knowest best."

Ah! there is a future for you and for me;
And we know not its time or its place;
We know we must suffer—aye! suffer and die,
And we know not the how, the when or the why;
But this we do know, we're an abiding guest,
Who whispers, "Our Eternal God knoweth best."

ARCADIA PARISH, LA.

"The Lord Knoweth Best."

BY H. G.

Aye, and who is the Lord?
And where do we find His manifest word?
How much of the "Lord" may we understand,
And where read His word in this mortal land?

Our God is All-pervading Good
And we read Him best in field and wood,
And every mortal is a child of God,
A Divine portion encased in clod.

Insufficient is faith, divine is truth,
And grand and noble in its growth,
Within yourself the Lord principle stands,
Reveal it, and life within your hands.

Grows mighty; and the future for you and me
Filled with endeavor and fruition shall be,
God gave each woman a mighty trust,
And she must guard it from the dust.

Recognize in her own womanhood
Capacity for all things noble and good,
The world is her field, and forever and aye
'Tis not woman's sphere "to suffer and die."

The God-hood within her should be her guide—
Beh her beacon, what'er betide,
Till Self-hood and God-hood one shall be,
And womanhood in truth, not faith, be free.

Ah, then I quote with you the rest,
That "Our Eternal God knoweth best."
For where faith enslaves the truth makes free,
And "Eternal God" hath writ the decree.

CINCINNATI.

Materialization and Etherealization.

Through MRS. DR. ROTHERMEL.

Calling on this medium at her residence, 288 Clifton Place, Brooklyn, N. Y., we were ushered into a neat-looking front room, parted from another, a back-room, by curtains. Fastened to the partitions which divided the rooms, were swinging doors, so hinged as to be easily converted into a cabinet—hermetically sealed in the rear, and closed in front by dropping the curtains. In this the medium, a middle-aged lady, sat. A music box, placed on a chair near the cabinet aperture, constituted the medium through which the elements were harmonized, i. e. the material agency necessary to create an accordant vibration of minds—an important fact to aid spirit-materialization.

The first spirit which appeared or manifested, simply controlled the medium for this effect and brought her out in person, but, of course, addressed the assembly as if she was a spirit in materialized form. Spiritualists understand this part of the seance as an unavoidable phenomenon, and is necessary at times to charge the medium with lacking vitality, but is often a phenomenon which inspires spirit-grabbers to manifest. We call it a phenomenon because it is, and constitutes a most wonderful state of temporary somnambulism, or that trance condition which the world calls so.

However others followed in due time, and independent of the medium. Among those whom we recognized was a bearded male spirit who first manifested five years previous at Mrs. M. E. Williams' seance and there gave his name correctly. This spirit was controlled by another—one spirit virtually using another, as a medium. Now the materialized spirit spoke as if he was the control, and undoubtedly as unconscious of this fact as the medium herself was when controlled by an unseen spirit. Addressing us, he said:

"I am Dr. H." We simply answered that we knew no such person. Then he replied: "Better known as Captain H." We assented to this as a truth, and the spirit retreated laughing heartily. Immediately following this manifestation, came the voice of the medium, saying: "Here's a spirit calling himself Billy." This was the test we were looking for, as Billy generally manifests to us in company with Captain H., but to make the test more perfect, we asked a question to which but one answer was expected, and this was the word "correct."

According to our anticipations the medium said: "He is constantly crying one word in my ear, it sounds like cor, cor, cor-rect!" This was extremely gratifying to us, as we felt assured that

not only the medium was fully developed up to the standard of giving tests to those who were honest seekers after truth, but that our spirit-friends had not forsaken us. Now, we were a perfect stranger at this circle (only four persons being present), and felt assured that the medium knew nothing about us, or who we were.

So much for part first, and during which time the light, placed in a box against the wall opposite the cabinet-door, and in the rear of the sitters, was regulated by the spirits through sliding panels from the cabinet attached to the same by means of a cord. Part second was a so-called dark seance—the panel being lowered so as to make the room almost perfectly dark. This was to produce so called etherealization. At first a light spot appeared in mid-air and floated around the circle for a few seconds, then gently wafted to the floor and rested within range of our feet. Here it grew to the size of a dinner plate, into which we placed our one foot to test its substance.

Our foot went through it as through air, but illuminated the same so we could see it plainly. Then it began to grow upward, and finally took the size of a full grown female. As it was still within range of our foot, we once more thrust the same into the folds of its dress, and again it passed through and was illuminated. Suddenly the figure began to wave its upper garments, and from the folds of the same appeared a pair of beautifully formed female arms. With these it threw back the covering which veiled its head and exhibited a pretty face.

Then withdrawing to within a foot or two of the cabinet, to gather strength, apparently, it returned to the centre of the circle and began to speak with a perfect human voice. The substance of the remarks were of a moral nature, and pointed to the beauties of Spiritualism, if reviewed in the right spirit, and particularly dwelling on the fact that tests can only be given to investigators when assembled, as on this occasion, in the spirit of truth, or with an earnest desire for light from the beyond.

And further, that those seeking fraud will always find it, inasmuch as this desire attracts mischievous spirits who take a delight in controlling the medium, instead of materializing themselves independently, and palming her off as a materialization. This naturally enables the doubters to have their doubts verified, to a degree, if not absolutely, because they virtually grab the medium in the personification act, but not responsible for it on account of her or his unconscious condition at the time. Now, such persons cannot always be prevented from attending a seance because all mediums are not psychometric enough to detect them and thus refuse them admission, but investigators who are themselves convinced, should be less ardent in making converts, or only convey such persons to seances, whom they know to be honorable in every respect, or free from pretention.

The latter are generally of a class who know more about everything than anybody else, and often try to convince those who have seen materialization, that such does not exist. But such helps to constitute the world, and adds to its variety, and despite these, "she moves" with Spiritualism at the helm, and this before another generation will be the governing power throughout civilization.

When through speaking, the spirit gradually dematerialized before our sight and in our immediate vicinity, until but a speck of light, like a diamond, was all that could be discerned, when the medium issued forth from the cabinet and announced that the seance was over. This was an indication to turn on the gas-light, after which the medium was informed of all that had taken place during her trance-state, and she expressed much gratification in consequence. Shortly after this we adjourned—each and every one present satisfied with the results.

A. F. MELCHERS.

BROOKLYN, N. Y.

Billings, Mo.

To the Editor of The Better Way.

Our little band is still here. We are battling with all our might, but I tell you it is an up-hill business. We have some prospect of getting a good medium out of our town this fall, and I just hope we will. THE BETTER WAY and Banner keep us cheered. We have no meetings or seances. When we read in THE BETTER WAY of the good times you folks are having, it almost sets me wild that I cannot live in a place where such privileges are available. But such is life. Before closing I want to relate to you a dream of G. B. Marsh's of this place. Mr. Marsh is about 70 years old, has been a staunch Spiritualist for a number of years, but he had a dream not exactly like Bro. Chase's, but similar.

He dreamed he died and went to Heaven, hadn't been there but a few minutes till a fellow came to show him around, which Mr. Marsh readily consented to. The first place he was taken was right up to the Throne. Mr. Marsh said he could see innumerable hosts all around the throne but he noticed that they were in squads. Finally he asked his guide what that meant. He was told one squad was Baptists, another Methodists, and so on till all denominations were mentioned. Finally he raised his eyes and away in the distance he saw a tremendous crowd. Of course he asked his guide what they were doing away out there. He said that crowd were Spiritualists.

Naturally this put Mr. Marsh to thinking. And of course he wanted to know why they were away out there and the others around the Throne. His guide told him the Spiritualists were the only people in Heaven that could be trusted out of sight. He then awoke but has never forgotten his dream.

Yours, J. A. KINGSTEN.

Written for the Better Way.

My Vote.

BY R. NEELY.

S. L. Ruffner proposes that subscribers to THE BETTER WAY vote on the following proposition: "Can one who believes in the religion or philosophy of Spiritualism be with consistency called a Christian Spiritualist?"

So here is my vote:

Yes, No.

Yes.—One who has been brought up a Christian and has his character adorned with the Christian graces and then comes to know and enjoy spirit communion, can with perfect consistency be called a Christian Spiritualist, or, more properly, a Christian and a Spiritualist.

But, No.—One who has been a life-long infidel, hating religion in every form, especially Christianity, if such a one should come to know and accept the return of the spirit as a fact, but still persist in his opposition to Christianity, he could not be called a Christian Spiritualist at all, but might with great propriety and consistency be called an anti-Christian Spiritualist. I will not be behind any man in contending for the liberties of the people against the encroachments of priestcraft, but I differ very much from some others in my manner of treating the subject.

Every dispensation is the sequence or outgrowth of what has gone before, and the modern phase of Spiritualism is only a fuller and more general manifestation of what has always been in the world, and was a part of Christianity before the advent of anti-Christ. Truth is the only thing that will conquer. It is the great and only leaven that will leaven the whole lump.

My own experience teaches me that a lover of truth can renounce the errors of early education and outgrow all unreasonable doctrines. I have already mentioned in these columns two preachers in this city who are as clear on this point as any Spiritualist can be, and this is not the result of any spasmodic affection, but a true, wholesome spiritual growth. And there are many others with large followings, compared with whom the iconoclastic ranters who hang on to Spiritualism are a poor excuse for reformers or leaders of a spiritual dispensation.

That poor old Bible has a hard time of it between its friends and its enemies, neither of whom seem to understand it or treat it fairly. One claiming for it a perfection which it does not claim for itself, and the other charging it with all that is bad. It reminds me of an unsophisticated newsgatherer whom I heard of many years ago, when a wag told him that the devil was dead, he said, "Poor devil. I was always sorry for him, because he was charged with many a thing that he was not guilty of." So it is with the Bible. By the one it is made the excuse for ideas so extravagant that no reasoning mind can accept them, and by the other it is charged with all the evils of society.

The vicarious atonement, Lyman Abbot, editor of the Christian Union and pastor of Plymouth (Henry Ward Beecher's) Church, says, is unbiblical. That and the fall of man and eternal punishment is given up by the best minds in the church, and the divinity of man is coming to the front, and no effort of the opposers of Christianity can keep a church built of such "gospel material" from taking its proper place in the van guard of human progress, because it is Christianity in its original simplicity.

Personally I have no use for the Christian prefix, although I am a Christian and a Spiritualist, but care nothing for names. I have outgrown dogmatic theology and am a decided anti-Jesuit, but I think circumstances warrant what I have said. The Jewish converts to Christianity were called Jewish Christians, and as long as there are Christians coming over to Spiritualism there will be Christian Spiritualists, but they are not necessary Jesuitical, and we wish it distinctly understood that in the fight against the Jesuitical power Christ must never be confounded with anti-Christ, nor true Christians with the false. There can be no victory until truth and right is perched upon your banner. Remember that once and forever.

CHICAGO, ILL., June 15, 1888.

Written for The Better Way.

Is it not a Better Way

To soften then to harden the asperities of life? The words sin, impure, immoral, infidel, scoundrel, vile, and all such terms as applied, are so full of bitterness as to cause immense misery and disease—for they are but diseases in themselves—and I have no wish for them to spread disorder. We move into the error itself by going beyond "thus far shalt thou go and no farther." For instance, a man has done an injury, is seized, condemned; and then serves out his sentence. I say he is as innocent as I am, and guilt rests on me if my tongue uses the above terms, or I do not prove myself a just man by helping that man to the freedom he desires. In using them we convey an angry sense, while we presuppose, in ourselves, that we are doing good. If we do not intend them for good we are applying the very words to ourselves. And how do we like that? Were we guilty or innocent, are they going to smoothe our temper, or to induce us to admire or obey the person beyond the sense of the word we use toward them? No sir. Like seeds we use, and we will have it returned to us like a letter unopened. There are plenty of mild terms to use in pointing out an error, that come like summer dews to cool the heat of passion. Then we listen to reason; we draw the good according to our own terms as sent; we induce, by kindness, the very thing we want, which is impossible by using the wrong epithets, as we would not accept them ourselves if sent to us.

Which is the "better way," my good reader and editor?

A STUDENT OF NATURE.

Boston Matters.

Of all the mediums I have ever met, I must say Mr. C. H. Bridge is the most satisfactory, and so I want to speak of him as a matter of interest to Spiritualists; not to advertise him, as his seances are about over for the season. He gives one at the Boston Theatre to-morrow night, when the celebrated Mr. Kellar will be present to show how it is done.

Mr. Bridge's seances are for physical manifestations and in the light. Lately a reporter from the Boston Globe paid him a visit. As usual with this class, he was a skeptic, and evidently went with the idea of travestying it in his description. Some little travesty crops out in his report, but the medium was so fair and the whole arrangement so perfectly open and honest, that even this reporter said the curtained corner was solid walls, and that no person could have got behind the curtain unobserved; and then goes on to describe his experience, that is, what he witnessed, and he did so very fairly, and he admitted there was no way of explaining it. This reportorial visit was one of those where the man went for fun, but was baffled; got more than he expected, and the report rather against his inclination, was evidently forced truth from conviction. He evidently favored the present raiding party in this city; may have belonged to it, as many of that class do; hence the reports of exposure where nothing has been exposed except the ignorance, ruffianism and mendacity of the raiders, for he said to Mr. Bridge at the close of the seance, "would you be willing to let Mr. Curtis come?" He is the man that a writer in the Olive Branch refers to as "the hoodlum leader of the raiders, but lately conspicuous as manager of the 'toggery show,'" of which, he says, the articles were obtained at the seances that have been raided in this city. He will, however, probably qualify his statements in future, from some little circumstances that rather expose him. This reporter asked if this Mr. Curtis could come, and if he could sit behind the curtain as he, the reporter, did. Mr. Bridge said, certainly, if he wants to; I will risk it. I hope he will; I hope also that I will be there.

After reading this reporter's account and his evident astonishment at what he saw, I thought I could say something of these seances that would interest your readers. I have attended them at least once a week all the past season, and know them to be honest and what they claim to be, and that is why I like them. One seeing them knows he is not deceived. I speak of his light manifestations, where fraud is an impossibility, as the Globe reporter says, and that is the main thing that an investigator wants to know; that he is witnessing intelligent phenomena that are not the acts of any human being in the form, and that means the act of a spirit; hence they are sensuous proof that people or some people who have shuffled off the mortal coil can manifest their still living presence, and that, you know, settles the question of the ages.

A description of these manifestations is hardly required, but I can hardly make this sketch intelligent without some little description. He sits in front of the curtain, which is about five feet from the floor, with a curtain arranged before him so that only his head is visible. The room being light and the enclosure being thoroughly examined and proved to be intact, and then we know and cannot help knowing that no one has entered behind the curtain; that is, the looker-on can be absolutely certain that no living person is behind that curtain, and when the drum, tambourines, bells and banjos are played upon, we know positively that no mortal is doing it. During the seance, many of those present are allowed to step up and take flowers that spirit hands give them; people also are called up to place a handkerchief on the curtain, which instantly disappears. The man standing there looks over into the enclosure by request, to see who does it. I have never looked over the curtain myself or seen any one so look who was not satisfied that the intelligence was invisible, and no mortal there to do this work; when the man seems to have lost his handkerchief and turns to go to his seat, it is generally thrown out at him thoroughly tied up into knots.

After this mysterious music ceases, generally flowers are presented to the people present, raps indicating who they are for; generally each gets one or more. Sometimes persons are called to take them from a mysterious hand that can be seen and touched. I have had that privilege many times, and nobody, I am sure, is connected with that hand. My son, Elliott, invariably gives me pinks, his favorite flower. Sometimes they not coming, I fearing I may be slighted, have said audibly, "Elly, where are my pinks?" and out from behind the curtain will be thrown to me several; generally, however, they are sent to me in the usual way. The spirits next ask for paper by raps, and a pad and pencil are handed to them. I have marked or mutilated the first sheet to identify it, and on that marked sheet (which was white and clean when it passed into the spirit hand just visible at the top of the curtain) is returned with a long, well written message on both sides, signed Elly Wetherbee, which seems to be from my son. I am sure nobody is behind the curtain; the medium is in front sitting in sight of all, and by the piece of paper I retained for identification of the sheet, I am sure it is the one that left me white and clean. These mes-

sages are sent out, one at a time, to a dozen or more of the audience; sometimes many at once. They are generally signed with full or pet names, often to entire strangers, and are admirable tests. These messages are a very wonderful and interesting feature; I have received, during the season, over twenty, not one but what is probably from my son, as claimed. Some of them I am sure as I can be of anything. To give the readers of THE BETTER WAY the idea, I will state an instance. It is well known by many that I have lately gone into active business, and my firm is "Wells, Wetherbee & Co." A message referring to that fact would not alone be considered a test by me, but the following circumstance would be:

I offered my advertisement, which was printed in many Boston papers, to the Banner of Light. The clerk said, "owing to the difference between you," referring to Colby, "I will have to submit it." Well, in a word it was declined with respects. The evening of the same day I was at a seance at Bridge's; he did not know that I had been "sat on" nor did a soul present, but the message from my son that evening included the following: "I tried to impress you not to put your ad in the Banner; it did an injustice to you when you were right; don't have anything to do with it, as they are not friendly to you." I have no more question that this message came from my son than I have that I am now writing with a pen. I think that paper will not object to my mentioning this for the sake of noticing the test. I have no fault to find with the Banner for declining it; the editors run the paper at their own expense, and have the right to steer clear of "shadows" if they choose, but the test is too good not to be made public, and that is my excuse in referring to it.

I have just taken up a BETTER WAY, which has another wise and timely editorial, and also an interesting account of a private seance at Mrs. Fairchild's, and having just spoken of the difference between the venerable editor of that paper and myself, perhaps I had better say that the said "difference" was owing to the fact that my motto is, "Truth before friendship." Mr. Colby got the impression ignorantly that Mrs. Fairchild was a fraud, and impressed me in the same way. I attended her seances and proved her not only honest but the most wonderful medium I had ever seen in the phase of materialization, and so reported. He declined her advertisement, and all ex-Senator Morrill and I could do in the way of testimony could not induce him to do her justice, and my advocacy of her claims as in duty bound caused that which has become a chronic difference, and a friendship of twenty-five years was thus broken, and as my son says in his message, I was right, and I know I was; and now by the article referred to in THE BETTER WAY, she is demonstrated in the presence of your correspondent and also of our well-known friend, Henry J. Newton, of New York, and other well-known people testify just as strongly, and one would suppose the venerable editor, who has done good service in his wiser years, would see the error of his ways and own up his mistake, and be a little more disposed to defend the persecuted mediums in this city and state the facts it knows or could know, of the frauds of the raiding parties. With regard to your humble servant, it is pleasant for him to know he was right, and he has been thoroughly proved so, and therefore is content.

JOHN WETHERBEE.

Written for The Better Way.

Organization.

BY WARREN CHASE.

I have always advocated and urged local organizations among Spiritualists; and they might, if properly constituted, combine and unite, in more extended unions, for the promulgation of the valuable truths we possess; but the difficulty has been, and still is, that most of our societies think they must organize on a basis similar to the sectarian Christian societies on certain articles of common belief.

Few people are aware of the fact that belief is the absence of knowledge, and that knowledge sets belief aside. Faith, hope and belief being the entire basis of Christian societies, is entirely different from ours. We have gained two items of knowledge, and we do not ask any one to believe these. We know that our friends, whose bodies are left with us and buried by us, are alive. Christians may believe this; but the fact of its being a belief implies a want of the knowledge which we possess, and they can, but will not, because their clergy prevent, to save their occupation and salaries by teaching belief.

We also know that under certain laws of nature, and certain conditions, they can and do hold communication with us, and this most Christians deny, as it would be fatal to all of their creeds and ruinous to Catholic orthodox preaching and ceremonies.

We know that, so far as we have yet studied our subject, there is in it no conflict with the popular sciences, with nature, with reason, with justice, nor with Divine goodness and universal law, and we find no miracles nor supernaturalism in it; and as we have a great variety of opinions and beliefs on subjects beyond our knowledge, why should we insert any belief, since if we do we should have as great a variety of belief and creeds as the Christians do, with no knowledge in any of the beliefs.

Why not organize to defend what we know; and as this knowledge is a basis, and for the pursuit of more knowledge, and let each person believe what he, or she, can or must on subjects where knowledge does not extend.

We know nothing about the Christian's God or Savior, neither do they, and our beliefs are various, hence we can not unite in a common belief.

No one knows who wrote any part of the Bible, nor when it was written, nor what the writers meant; and we could not mention that, and should leave it and all such subjects entirely out, and organize practically for our work of gaining knowledge.

CODDEN, ILL., June 16, 1888.

CONCERNING WOMEN.

Miss Alice L. Pond.

Miss Alice Louise Pond is the first woman graduate of Columbia college, New York, with the degree of bachelor of arts. Others of her sex have studied at Columbia, but Miss Pond is the first to take the B. A. course. Miss Pond is 20 years old, and is described as "beautiful and sweet natured." She has triumphantly passed through the regular academic four years' course, and has emerged a full fledged bachelor of arts, though why she should not be styled maid of arts, which, with the prefix of two little letters before the last word, would be prettier still, does not appear.

Miss Pond, when very young, developed a taste for the classics, and on this account she determined to take a full course at college. Though she finds amusement in Horace and Juvenal, in Thucydides and other literary Greeks and Romans, she doesn't scorn comic sections and the mathematical branches. To take her degree, proficiency in all these branches was necessary.

When the class of 1888 received their diplomas the presentation of a sheepskin to Miss Alice Louise Pond, bearing the first B. A. degree ever conferred by Columbia upon a woman, caused the vast throng that crowded the Academy of Music to send up a shout loud enough to wake old Horace himself and set him to grinding out odes again.

Mrs. S. Seerey.

To the Editor of The Better Way.

Mrs. S. Seerey, of your city, the great Trumpet Speaking and Independent Slate Writing medium, arrived in our city on Monday night, and with her coming a great Spiritual revival was commenced.

She was greeted by an intelligent and appreciative audience at a seance given at a private house last night, and held one of the most interesting seances ever witnessed in this city.

The seance was opened by repeating the Lords Prayer, all of the sitters rising to their feet and repeating the prayer together at the request of the medium. We were then requested to join in singing which we did. After this we saw beautiful spirit lights floating about the room. Then followed the approach of spirit friends, who came rapidly until each and all the sitters had received messages from dear spirit friends. The spirits of children visited their parents, and talked, and some of them sang sweetly.

The spirit of one little girl, whose father was present, came two or three times; and sang and talked so sweetly as to touch the hearts of the entire circle. She went to a piano in the room and played an accompaniment while we sang some favorite stanzas by her direction.

The wives and husbands present, who had companions in the spirit world were greeted by the dear ones from the other side, who identified themselves beyond all question. About one half the spirits who came spoke the German language, and the balance spoke in good English. This was a good test as to the genuineness of the spirits who came, as each spoke the language he or she had been accustomed in earth life.

One German lady who had been twelve years a widow, and who had never heard spirits talk before, was approached by her spirit husband, who addressed her in German, and his manner was so characteristic that she screamed with fright. But being encouraged by those who sat near her, she rallied, and talked to him between her tears and sobs, and was fully convinced of his identity.

A gentleman was present who had never heard spirits talk before, and the spirit of a lady came to him, who could not talk. She procured the assistance of a spirit who talked for her. This strange lady spirit made herself known to the gentleman in a few minutes, in connection with a most touchingly beautiful story. It seems that the gentleman had been the affianced lover of the lady, and she sickened and died in his absence. Just before she died she pulled a gold ring off her finger, gave it to her father with a request that he would give the ring to the gentleman, and he father did so, and the initials of the lady's name are on the ring, and the gentleman had it on his finger during the seance, where he had worn it many long years. The gentleman acknowledged with much emotion that this story was true, though he had never told it and no one there knew it before. This gentleman is a rich bachelor, having never married.

There were some other thrilling incidents which I have not time to mention now.

The closing of the seance was brought about by the bright angel spirit of a Miss Kinsey, of Ohio, who is one of the medium's controls.

She sang a beautiful song and gave us a short lecture, which for purity, eloquence and deep pathos, was a grand climax to one of the best seances ever witnessed by the writer.

There was such an inflow of Spiritual elevation, and unspeakable joy that we were loth to leave the place. We had the awe inspiring feeling that we suppose old Jacob felt when he awoke from his slumbers on that stony pillow after his immortal dream and said:

"How dreadful is this place!" "This is none other but the house of God, and this is the gate of heaven."

Fraternally yours, WM. REAVIS.

EVANSVILLE, IND., June 27, 1888.



His Mother's Boy.

A mother once owned just a common plain boy,
A shock-headed boy,
A freckle-faced boy,
But thought he was handsome, and said so with
joy.

For mothers are funny you know,
Quite so—
About their sons' beauty, you know.

His nose, one could see, was not Grecian, but
wide.

And turned up quite snug,
Like the nose of a jug;
But she said it was "piquant," and gave him a
kiss.

For mothers are funny you know,
Quite so—
About their sons' beauty, you know.

His eyes were quite small, and he blinked in the
sun.

But she said it was done
As a more piece of fun,
And gave an expression of wit to her son:

For mothers are funny you know,
Quite so—
About their sons' beauty, you know.

The curly love-locks that covered his head,
She never called red,
But Auburn instead:

"The color the old masters painted," she said,
For mothers are funny you know,
Quite so—
About their sons' beauty, you know.

Now, boys, when your mother talks so, let it pass;
Like a vain, silly lass,
But go to the baby, pick chips, wood, and
grass.

As good as you're pretty, you know,
Quite so—
As good as you're pretty, you know.

A German Lullaby.

Sleep, baby, sleep!
Thy Father watches the sheep;
Thy Mother is shaking the dreamland tree,
And down falls a little dream on thee,
Sleep, baby, sleep!

Sleep, baby, sleep!
The large stars are the sheep,
The little stars are the lambs, I guess,
The fair moon is the shepherdess,
Sleep, baby, sleep!

Every Animal His Own Doctor.

Golden Days tells how every animal is
his own doctor. Animals get rid of
parasites by using dust, mud and clay.
For that reason pigs wallow and birds
take a dust bath in the road. Those
suffering from fever restrict their diet,
seek dark and airy places, drink water
and sometimes plunge in it. When a
dog has lost its appetite, it eats that species
of grass known as "dog grass,"
which acts as an emetic or purgative.
Cats also eat grass, and sheep and cows
when ill seek out certain herbs. Animals
suffering from chronic rheumatism
always keep, as far as possible, in
the sun.

Animals suffering from traumatic
fevers (that is, fevers arising from
wounds) treat themselves by the continued
application of cold water. When
an animal has a wounded leg, hanging
up by a few ligaments or bones, it completes
the amputation by means of its
teeth.

These are general rules; specific
instances are even more singular. A
chimpanzee has been known to dress a
wound with leaves and grass. Lattelle
took the antennae of an ant, and other
ants came and covered the wounded
part with a transparent fluid secreted
in their mouths. A dog, on being stung
on the nose by a viper, was observed to
plunge his head repeatedly for several
days into running water, and he soon
recovered. A terrier hurt its right eye.
It remained under a counter avoiding
light and heat, although it habitually
kept close to the fire, like most terriers.
It adopted a general treatment—rest
and abstinence from food. The local
treatment consisted in licking the upper
surface of the paw, which it applied to
the wounded eye. It recovered in
six days.

An Indiana Schoolboy's Compo-
sition.

The following was recently handed
in to his teacher by an Indiana school-
boy as a bona fide composition: "The
human body is made up of the head,
the thorax and the abdomen. The head
contains the brains, when there is any.
The thorax contains the heart, lungs
and diaphragm. The abdomen contains
the bowels, of which there are five, A,
E, I, O, U, and sometimes W and Y."

Royal Newspaper Publishers.

The dignity of the printer's craft and
editorial chair are recognized even by
royalty. Dom Pedro, emperor of Brazil,
has three grandsons—Dom Pedro, aged
12, heir presumptive to the throne, and
his two brothers, Dom Louis and Dom
Antonio, aged 10 and 7 respectively.
These youngsters are newspaper publish-
ers. They possess a small printing
office and machine of American manu-
facture, and all their leisure hours are
taken up with The Courier Imperial, as
the paper is called. The three boys are
editors, printers and pressmen, and their
paper is very fair in reading matter, as
well as appearance. The emperor sub-
scribes for the paper and reads it regu-
larly.

Why Coal Comes High.

A New York man of a scientific turn
of mind has at last discovered why coal
costs so much. He finds out that a ton
of coal contains 1,500 pounds of coke,
twenty gallons of ammonia water, and
140 pounds of coal tar. This coal tar
can be resolved into seventy pounds of
pitch, seventeen pounds of creosote,
fourteen pounds of heavy oils, about
nine and a half pounds of naphtha
yellow, six and one-third pounds of naph-
thalene, four and three-fourths pounds
of naphthol, two and a fourth pounds of
alizarine, two and a fourth pounds of
solvent naphtha, one and a fifth pounds
of aniline, seventy-nine hundredths of
a pound of toluene, forty-six hun-
dredths of a pound of anthracene, and
nine-tenths of a pound of toluene—
from the last-named substance being
obtained the new product, saccharine,
said to be 230 times as sweet as the best
cane sugar. It is no wonder that coal
comes high.

The Adopted Guinea.

Written for The Better Way.

When I was a child, mother set an
old hen with guinea eggs, but through
some negligence of the paternal laws,
one only broke through the shell into
active life. Bringing it to the house I sat
down on a rock beside our house dog,
who had been tied up to keep him from
running away.

Holding it out in my hand, he snapped
at it. A sharp slap on the side of the
head awakened him to his duty. The
next morning I took it out to teach him
obedience.

He had remembered his lesson and
allowed it to toddle around about his
legs.

In a few days he seemed anxious to
have it with him, and we finally left
them together. They became very af-
fectionate to each other. The old mother
hen could not have provided with as
much safety as he did. Wherever it
went he was with it, neglecting his
usual racing habits to accommodate his
protege.

I was proud of my success in harmon-
izing the two different natures, when I
witnessed the pleasure of the Mineral
Spring boarders who came to our house
daily to see this singular adopted relation-
ship.

One day after a heavy rain, while the
fowl was still young, Perry came to the
house evincing great grief, and plainly
indicated that he wanted our assistance.

He led us to the meadow below the
house, where we found it so wet and
exhausted that it was unable to get
home.

The whole affectionate nature of the
dog spoke out in gratitude in his face,
but his tail wagged the loudest thanks
for the help given him.

When loosened, his place of sleeping
was in the second story of the shop, the
steps of which the guinea was unable to
ascend, so we would receive a nightly
request from him to help it up—he
sleeping in the box and the fowl roost-
ing on the edge.

Our pleasure, however, before it grew
up, was cut off by finding it dead one
morning. A mystery we could not
solve. The dog mourned its loss as a
mother would her child.

A STUDENT OF NATURE.

Tip.

Tip was a clever dog there is no doubt
about that. I will tell you how I found
it out. First let me describe Tip. He
was a fox terrier, and on the whole
there are no cleaner, cleverer dogs than
the little fox terriers. Tip had a very
sharp nose, it was long as well as sharp
and seemed able to poke into any place.
He also had a long tail, he never allowed
it to be cut.

Well, then, his head, it was as pretty
as one could wish and marked with
black and tan, and over each eye a lit-
tle golden tan spot. Ah, those eyes!
Such bright, sharp little eyes they were.
Then his ears dropped beautifully,
which a fox terrier's should always do.
His body was smooth and white; he
was good looking and he knew it.

I always fancied that Tip was clever
by the way he got hold of things from
the larder; but more than this, I learned
that Tip indulged in serious thoughts,
and at times stopped to reason.

He had been taught to ring the bell;
there was a cord on it always, and when
we would say "Ring the bell" at dinner
or any other time he pulled the cord
and the maid Mary would at once ap-
pear.

One day Tip was on the rug snoozing;
suddenly there was a great noise outside;
two strange dogs were fighting. Tip
ran to the window and looked out.
The window was closed. Oh, what a
bother! Tip wanted to go and fight,
too, but he couldn't get out.

He tried, no use; he ran to the door
and scratched. It was shut. He came
to me and pulled my sleeve and cried.
I pretended not to notice him. Again
he went to the window and looked out.
He got frantic and raced around the
room barking as if wild with disappoint-
ment.

At last he stopped a moment quite
still as if in deep thought, rushed at the
bell cord and tugged at it hard; the bell
rang. Then he trotted off to the door
and stood in front of it. Up comes Mary
—ah! he thought she would—and open-
ing the door to ask what was wanted, Tip
meanwhile popped out. Now I call
that a clever dog, don't you?—Ohio
State Journal.

A Communication.

To the Editor of The Better Way.

I am, James O'Connell, of Scotch and
Irish descent, was born in the north of
Ireland. Passed to spirit land about
seventy-five years ago.

While on the earth plane I was taught
by my parents in the two branches of
what is called Christian religion, viz:
Catholic and Protestant, both of which
had a tendency to cramp my intellectual
aspiration, and the dot-ines of which I
could not in my maturer years endorse.
My mind continually reached out after
more knowledge of causes, the effects
of which I continually saw in my sur-
roundings. But, unaided, or by a half-
developed mind of the prejudiced big-
ots or religious enthusiasts and the still
darkened minds of just awakening sci-
entific investigators could give, I could
not emerge into a satisfying light; but
grouping in ignorance excepting the in-
stantaneous perceptions of unfolding minds,
I became infidel to my early teaching,
and sought for myself a better way.

In and by a new train of thinking I
found myself believing I was the off-
spring of the great first cause of concen-
trated active mortality, and possessed
like him a personal character with at-
tributes the same. How far extended I
did not assume to think.

After passing into a higher life I
found no difference either in thought or
aspiration; but was free to investigate,
and the surroundings were better adapted
to the accomplishment of my ear-
nest desires and high resolves to search
into the causes and effects of things as I
became acquainted with them. I found
that neither of the so-called Christian
churches had in their dogmas even a
shadow of truth. They were all images
of snow and could only keep their form
by being kept in the cold and darkness
of ignorance. As soon as the light of
the spirit world could shine upon them
they dissipated to invisibility. To reach
the cause and find what made the differ-
ence in the mortal perceptions of there
and here was the subject of long and
arduous study. Men are disposed in
earth as well as spirit life to be honest.
There are none who seek error or avoid
the truth because of the value attached
to error or falsity as such *per se*; but be-
cause of the apparent good in the ab-
normal presentation of facts.

The great question for man to ask is,
What is truth? Truths are things, ideas,
or entities. Abstract truths can never
lead to error; but truths abnormally ar-
ranged become misleading or incoherent.
In earth life truths often are so present-
ed they become only parts of ideas;
hence, like shadows are unreal, but there
is a reality producing them. False
teaching develops or unfolds parts of
the involved possibilities, which to the
mind assume a wholeness not real, yet
to the sentient nature appears rounded
out to perfection.

Persons thus educated are unfortu-
nately placed. Their partial evolution of
conviction which prevents a correct
judgment of facts, yet they may be con-
scientiously energized in the pronounc-
ing of judgment after to truth, as was
the case of Mr. DeWitt Talmage in his
trade against Spiritualism. That elo-
quent divine is as deeply imbued with
spiritism as any pronounced Spiritualist
can be, yet his ignorance of the sciences
and his devotion to religion and popu-
lar homage, has barred his higher per-
ceptions against the light of esoteric
Christianity. Words not ideas have been
the vehicles of thought. A sounding
brass and a tinkling cymbal. Such men
can tickle the ear but cannot melt the
heart nor create a power by the endow-
ment of an unearthly spirit. Why should
those who know of spiritism com-
munion have feelings of resentment
toward those who are less informed?
The wise teacher never takes offense be-
cause a pupil fails to understand the in-
tricate problem placed before him but
helps him to as speedily a solution as pos-
sible. Mr. Talmage, and others like
him, who are poorly developed in the
spiritual but largely developed in the
sensual parts of their being, must wait
until they receive the holy ghost un-
earthly spirit, before they can have
power of comprehension.

It does not become well informed or
endowed Spiritualists to rail at or treat
unkindly such spirits in darkness. What
is seventy years more or less of earth
life in which to evolve all there is in-
volved in the entity of man? I know
life on earth is too short to fully enter
the vestibule of the temple of knowl-
edge. God's house is one of many man-
sions and will require eons of ages to
explore them.

Then, Mr. Editor, advise the brethren
to cherish love and forbearance towards
those in darkness, and be less mindful
of the railing of the blind when they
fall into the ditch. But when they
hunger feed them, etc., etc. There are
many things to learn in spiritism or
spirit science. For if it is true that
spirits live and return to produce the
phenomena attributed to them by be-
lievers, then there are laws of govern-
ing such revealings, and they can be
reduced to system, and the mind is
equal to the task. Till such is done let
no blame be attached to the disbeliever,
but rather be thankful to him for his aid
in stimulating to investigation. Call
the sheep with salt and not with a club
if you wish a following. Strife begets
alienation. Love, assimilation.

Yours truly,
JAMES O'CONNELL.
Spirit through Geo. W. Carpenter,
M. D., South Bend, Ind., June 25, 1888.

"Instead of saying, or admitting, or im-
plying that man is a material being and
has a spirit, we say he is a spiritual being
and has a material body; and when he
dies, the man departs and leaves his ma-
terial body behind him."—[Chauncey Giles.

A Baptism.

The Second Association of Spiritual-
ists of Philadelphia have been having
very interesting and profitable meetings
during the spring and summer so far.
Many tests have been given of spirit
presence and power to communicate
with friends in the earth life. The As-
sociation will discontinue their Sunday
meetings during July and August; re-
suming in September.

A very interesting event transpired
last Sunday afternoon. Mr. and Mrs.
Thomas Kershaw, members of the As-
sociation, presented their infant son for
a spiritual baptism and dedication to
the spiritual cause which the parents
espouse. Miss Leland, a spirit control
of T. J. Ambrosia, conducted the cere-
mony, assisted by the control of Mrs.
Emma Nutt. The services were solemn
and impressive, though the common
forms and ceremonies were dispensed
with, neither blood nor water were
brought into requisition, the baptism
being a purely spiritual dedication to
the truth, as believed in by the parents.
He was named for his father (Thomas
Kershaw), and committed to the care
and guidance of guardian spirits, trust-
ing that they might have an ennobling
influence upon his life, devoid of bigotry
or superstition, creeds or dogmas. The
Association welcomed its young mem-
ber and congratulated the parents for
the fearless stand they had taken in
behalf of the cause they espoused.

T. J. AMBROSIA, President.

June 12, 1888.

We care but little about the private his-
tory of any one, because we know that
people will lie to each other; but we con-
sider it our duty to satisfy ourselves as to
a man's public career, at least, when prin-
ciples are involved.

The oath is an ecclesiastical institution
to be abolished. It does no good. It is
merely a screen to the perjurer, and places
his word on an equality with that of an
honest man, who is as ready to tell the
truth before swearing, as afterwards.

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by form-
ing spirit-circles in their own homes, with no Spir-
itualist or professional medium present. Should no
results be obtained, on the first occasion, try again
with other sitters. One or more persons possessing
medium powers without knowing it are to be found
in nearly every household.

1. Let the room be of comfortable temperature,
but cool rather than warm—let the arrangement
be made that nobody shall enter it, and that there
shall be no interruption for one hour during the
sitting of the circle.

2. Let the circle consist of four, five or six indi-
viduals, about the same number of each sex. Sit
round an uncovered wooden table, with all the
palms of the hands upon the top surface. Whether
the hands touch each other or not is usually of no
importance. Any table will do, just large enough
to conveniently accommodate the sitters. The removal
of a hand from the table for a few seconds does
no harm, but when one of the sitters breaks the
circle by leaving the table, it sometimes, but not
always, results in unfavorable conditions.

3. Before the sitting begins, place some pointed
lead-pencils and some sheets of clean writing paper
on the table, to write down any communications
that may be obtained.

4. People who do not like each other should not
sit in the same circle, for such a want of harmony
tends to prevent manifestations except with well
developed physical mediums; it is not yet known
whether or not such a want of harmony has any influence
on the manifestations, but an acrid feeling against them
has a weakening influence.

5. Before the manifestations begin it is well to
engage in general conversation or in singing, and
it is best that neither should be of a frivolous char-
acter. A prayerful, earnest feeling among the
members of the circle gives the higher spirits more
power to come to the circle, and makes it more dif-
ficult for the lower spirits to come near.

6. The first symptom of the invisible power at
work is often a feeling like a cool wind sweeping
over the hands. The first manifestations will prob-
ably be table tiltings or raps.

7. When notions of the table or sounds are pro-
duced freely, to avoid confusion, let only one person
speak, and talk to the table as to an intelligent be-
ing. Let him tell the table that three tilts or raps
mean "Yes," one means "No," and two means
"Doubtful," and ask if the arrangement is under-
stood. If three signals be given in answer, then
say, "If I speak the letters of the alphabet slowly,
will you signal every time I come to the letter you
want, and spell us out a message?" When three
signals be given, set to work on the plan proposed
and, from this time, an intelligent system of com-
munication is established.

8. Afterwards the question should be put, "Are
we sitting in the right order to get the best mani-
festations?" Probably some members of the circle
will then be told to change seats with each other,
and the signals will be afterwards strengthened.

Next ask, "Who is the medium?" When spirits
come, asserting themselves to be related or known
to anybody present, well-chosen questions should
be put, to test the accuracy of the statements, as
the fallings of the body have all the virtues and all
the failings of its mortal body.

9. A powerful physical medium is usually a per-
son of an impulsive, affectionate and genial nature,
and very sensitive to magnetic influences. The na-
turity of media are ladies.

The best manifestations are obtained when the
medium and all the members of the circle are har-
moniously bound together, and are thoroughly
conscious of the fact that the manifestations are born
of the spirit, and shrink somewhat from the lower
mental influences of earth. Family circles with no
strangers present are usually the best.

Possibly at the first sitting of a circle symptoms
of other forms of mediumship than tilts or raps may
make their appearance.

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WHOLE WORLD

SOUL COMMUNION

JUNE 27, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR
CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL
COMMUNION.

TIME: 12 M. SALEM, OREGON.

THE WORLD'S SOUL COMMUNION
TIME-TABLE.

The 27th day of each month, and from 12 m. to
half-past 12 p. m., being the time fixed and inspi-
rationally communicated through THE WORLD'S
ADVANCE-THOUGHT for Soul Communion of humani-
tarians throughout the world, regardless of race
and religious faith—the object being to invoke
rough co-operation in thought and unity in spiri-
tual aspiration the blessings of universal peace and
higher spiritual light—we give below a table of cor-
responding times for entering the Communion in
various localities:

When it is 12 m. at Salem, Oregon, it is as—

Austin, Texas	1:43 p. m.
Boston, Mass.	8:28 p. m.
Burlington, Vt.	3:18 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Buffalo, N. Y.	2:55 p. m.
Columbia, S. C.	2:45 p. m.
Cape Horn, S. A.	3:45 p. m.
Cape of Good Hope, Africa	9:30 p. m.
Chicago	2:20 p. m.
Detroit, Mich.	2:35 p. m.
Frankfurt, Germany	8:45 p. m.
Frankfurt, Ky.	2:33 p. m.
Frederickton, New Brunswick	3:43 p. m.
St. Paul, Minn.	3:18 p. m.
Hartford, Conn.	3:05 p. m.
Iowa City, Ia.	2:03 p. m.
London, Eng.	8:11 p. m.
Leopoldstadt, Aust.	1:48 p. m.
Little Rock, Ark.	2:08 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Nashville, Tenn.	2:28 p. m.
New York City	2:15 p. m.
Norfolk, Va.	3:05 p. m.
Omaha, Neb.	1:38 p. m.
Philadelphia, Penn.	3:11 p. m.
Pittsburgh, Penn.	2:31 p. m.
Rome, Italy	9:01 p. m.
Savannah, Ga.	2:48 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Domingo, W. I.	3:34 p. m.
St. Paul, Minn.	3:18 p. m.
Santiago, Chile	1:25 p. m.
Sioux Falls, Dakota	1:48 p. m.
San Francisco, Cal.	12:01 p. m.
Vienna, Austria	9:21 p. m.
Vera Cruz, Mexico	9:45 p. m.
Walla Walla, Wash. Ter.	1:18 p. m.
Augusta, Maine	3:33 p. m.
Baltimore, Md.	3:08 p. m.
Bone, Switzerland	8:41 p. m.
Berlin, Prussia	9:02 p. m.
Constantinople, Turkey	10:11 p. m.
Cincinnati, Ohio	2:26 p. m.
Columbus, Ohio	2:38 p. m.
Caracas, Venezuela	8:46 p. m.
Charlottown, Prince Edward's Island	3:56 p. m.
Dublin, Ireland	7:48 p. m.
Edinburgh, Scotland	8:01 p. m.
Dover, Delaware	1:35 p. m.
Fort Kearney, Neb.	1:35 p. m.
Georgetown, British Guay.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Honolulu, S. I.	9:51 p. m.
Jerusalem, Palestine	10:31 p. m.
Lisbon, Portugal	7:49 p. m.
Lima, Peru	3:04 p. m.
Milwaukee	2:18 p. m.
Indianapolis, Ind.	2:28 p. m.
Montreal, Canada	8:35 p. m.
New Haven, Conn.	3:18 p. m.
Newport, R. I.	3:28 p. m.
New Orleans, La.	2:11 p. m.
Ottawa, Canada	3:08 p. m.
Panama, New Granada	2:33 p. m.
Paris, France	08:19 p. m.
St. Petersburg, Russia	10:11 p. m.
St. Louis, Mo.	2:11 p. m.
St. John, New Foundland	8:35 p. m.
St. Paul, Minn.	3:18 p. m.
Smithtown, Jamaica	3:36 p. m.
Springfield, Mass.	3:21 p. m.
Salt Lake, U. S. Utah	12:43 p. m.
Tallahassee, Fla.	2:33 p. m.
Vicksburg, Miss.	2:08 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.

IT IS ARRANGED FOR THIS

THOUGHT CONFERENCE TO BE
SIMULTANEOUS THROUGH-
OUT THE WORLD, AND CONNEC-
TIONS THEREFOR HAVE BEEN
MADE BY ADVANCE

THOUGHT IN
LONDON, PARIS, BERLIN,
VIENNA, ST. PETERSBURG, YO
KOHAMA, MADRAS, PEKIN,
RIO JANEIRO, ROME, CITY
OF MEXICO, BUENOS
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AND MANY OTHER CITIES.

THROUGH UNITY IN ASPIRATION
AND CO-OPERATION OF THOUGHT
TO SEEK HIGHER TRUTHS AND
SECURE UNIVERSAL PEACE.

OBJECT:
To seek higher truths and
secure universal peace.

CONDITIONS:
Self must be lost sight of dur-
ing the half hour of Commu-
nion and every soul given up to
Universal Love. Be wary on
the side of the right and true!

These Lessons have never before been published.
The primary object in the preservation of these
Lessons in book form was to answer the urgent re-
quest of members of classes for a text book, or book
of reference, and to give increasing interest in
these and kindred subjects among thoughtful
minds in all parts of the world, and the great de-
mand for information concerning the subject matter
of these teachings, have led to the publication of
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THE BETTER WAY.

THE WAY PUBLISHING CO.
EVERY SATURDAY.

L. BARNEY, EDITOR.
Assisted by a Corps of able Writers.

CINCINNATI, JULY 7, 1888.

At Two Dollars per Year to Subscribers in the United States; Two Dollars and Fifty Cents to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

We are asked if we advocate vaccination. No sir. Not from any one else's observations and conclusions but our own.

"THE BETTER WAY" modestly receives the warmest congratulations from many of its friends every day, all of whom unite in saying it is the best Spiritual paper in the country. It is simply impossible to answer these letters, but they are none the less appreciated. We thank all our friends for the good wishes, and, better still, for the material aid they are giving us in the work of disseminating a first-class spiritual paper.

Oh, let's let Talmage rest. He knows he was wrong, and we know it; and we have all said enough to convince him that we know it; enough to show him that he can not ruthlessly attack us with libel and falsehood; and he will lose his popularity in the United States by a million or two of the best thinkers, or he must be more liberal. But we think he can do his own thinking on this subject. So *Requiescat in pace*, and when he awakens from out that sleep he will surely be a transmogrified Talmage.

The question is raised as to whether he of the *File-Us-Off* has yet made a move to prosecute Mrs. E. A. Wells "in the courts of New York City," where he says he can prove her "a vile swindler," and that she has used "trick cabinets and confederates for years." Notice has not reached us that he has commenced this contract, but we learn from the friends of Mrs. Wells that if he will visit New York, for this or any purpose and properly announces his arrival there, he will be vigorously entertained, without a cent of cost to himself or his mortgagees.

Any one who could belittle himself to lend assistance to fraud in any way at a seance, where the honest seeker for truth is victimized, will be the one to suffer. It seems impossible that they realize what they are storing away for themselves, and meting out to their wretched souls. All deception and fraud reacts upon the perpetrator more than upon the deceived. Every step downward must be retraced, and with suffering, for the indignity done the other, and for the purjury of his own spirit. How intense a realization of the enormity of his wrong-doing will he then have! The wrongs suffered by the deceived will be forgotten in the pity he will feel for the poor wretched deceiver.

We feel called upon to say something about our great national holiday. Well it does celebrate an event which is the most important in American history, but the manner of its commemoration is as much an abomination as the event was a blessing. Add to the heat, the noise, smell, suffering from accidents, loss by fire, etc., and I do not know what could be gotten up to make a more uncomfortable holiday. This is a free country, and the average young America must and will have his shoot and his noise, and nothing else can be gotten up that would take the place of it. It is a part of freedom to do as you please, and make as much noise as you want to, and no one ought to interfere. But how about the liberty of those who are also free-born American citizens that abominate all this, and don't want to hear, see nor smell, and can not escape it, and how—but never mind, it is no use to say anything. Go it, boys, and have a good time.

In a Chicago publication, known as *The File-Us-Off*, we discover an article occupying near six columns, which is devoted to an attack upon Madame Diss Debar. This woman has been sentenced to serve a term of six months on Blackwell's Island for a crime she did not commit, and so it was not possible to prove it against her; but this little paper always splits its wheezy throat when the rabble howls, and bids high for popular favor when there is prospect of revenue from the rabble purse. While this course does not indicate the most exalted principle, it is probably very brave so long as the woman is in prison and incapable of resistance. *The File-Us-Off* is small and ignorant, but very gritty. It promises more columns to the Diss Debar business. The subject is fruitful, and, so long as the woman is shut out from the world, probably safe! And, whether she is guilty of anything else or not, she is a spirit medium—which *The File-Us-Off* cannot endure, if it knows itself.

Liberty Group, of Lyceum Band, was conducted by Mrs. Sheehan. After the reading she was controlled by some spirit of high intelligence, and delivered a fine little lecture, and answered quite a number of questions in a very decided and satisfactory manner. All were well pleased, and expressed a wish that Mrs. Sheehan's guides would continue with the lectures.

Mrs. Donnelly, sitting in the group, and

then controlled by a German, named Wm. Moatz, who said he passed from this life in a mine by being crushed by a huge stone. He said he sanctioned all Mrs. Sheehan's control had said, and would add more to it if only he could speak better English, but another spirit would follow who could.

She was then controlled by spirit Wm. Wilkinson. He stated he wanted to prove to some skeptics present that it was a fact that spirits could come, and control, and show their own individuality above that of the medium. Here was a medium whose education had been almost entirely neglected, and yet, through spirit control, her spirit not only uttered g. and truths, but could couch all in the language of the erudite.

These brief lectures were very fine and entertaining; and they all promised to return on next Sabbath.

"The Educator; Causes and Cure of Diseases," by ROSE CADMAN CONGAR, is a new departure in the line of what is called medical books, differing in the outset from the usual, by advocating prevention much stronger than cure, and holding that disease is sin. Well why not? All transgression of law is sin, and disease is the transgression of natural, physical and mental law, of which suffering is the penalty. The violation of the law may be by the individual suffering the penalty, or by another, even three or four generations back.

A leading idea throughout is, that the beauty of life is dependent upon health and perfect organization; and that it is a duty we owe ourselves, our Maker, and humanity to be healthy; and this is to be established and maintained under the natural common-sense laws of applying to our use, according to our needs, all the bountiful free gifts of our Maker, of harmony within, harmonious surroundings, pure air, pure water, pure, temperate habits, and, above all, a free exercise of the judgment He has endowed us with, in use or disuse of each, any or all things; said judgment to be kept healthy, and unwarping by prejudice, appetite or undue outside influence. A free use of all these, and a boycott on drugs to make each succeeding generation superior in every way to the preceding. Is not that a healthy idea? Is not this an age of progress?

Of this, as of any other work that is truly meritorious, there is nothing that can be said that can equal what it can say for itself; and, in a careful perusal of the twenty-four chapters we find its highly moral and eminently healthy tone apparent in every line.

It is a book that every intelligent, sound thinker will recognize as thoroughly common-sense in its teachings and methods, and it will commend itself wherever any thing upon the subjects treated is needed.

We ourselves heartily recommend it as a centre book, in the centre of all educational institutions, the home.

The Educator will be on sale by this Company in a few days.

Written for The Better Way.

Prayers out of Place.

BY WARREN CHASE.

Among all of the many prayers offered out of time and place none seem more so than those offered at the daily opening of our national political conventions. They seem sadly out of place in armies just going into the murderous work of killing each other and silly enough in political contests against license to sell liquor (I never heard of one for it), and sadly out of place in our beer garden house of representatives at Washington, as well as in the tea-pot tempests in the State legislatures; but of them all none seem to me more ridiculous than in our Democratic and Republican conventions.

In our Democratic convention in St. Louis recently the "Throne of Grace" was addressed imploringly, beseeching success for the party, as if God was a Democrat and had the power to put its candidates into the control of our national affairs and only needed asking to have it done. Next comes the wrangling combatants in the Chicago Republican convention and a priest recognizes God as the "King of kings and Lord of lords," he is asked to aid, assist and promote their cause which of course can only be done by ignoring the Democrats. The addresses are all made to a king as the heaven is a monarchy and over all earthly governments as Rome was over its conquered territories, and as the home-rule selected and appointed the rulers of conquered provinces, so the ruler in heaven selects and appoints all rulers on earth and all of the European and Asiatic rulers rule by "right divine," whether Christians or not, for God is God of all, as our preachers tell us, especially Talmage, who is supposed to know by many who hear him rant about his God whose chosen people were once Jews but are now the people of his church. It seemed to be a pity that the Republican convention did not get him to open its sessions as they had so much trouble in selecting a candidate from the large number of eminently qualified and anxious seekers for the nomination, which of course they expect God to help them elect in November. As Cleveland sent a present to the Pope and assisted in laying the corner-stone of a university in Washington for him to flee to when driven out of Italy he may be enough of a Catholic to get God's help to re-election in spite of Republican prayers.

CODDEN, Ill., June 23, 1888.

LITTLE ROCK, ARK., June 24, 1888.

To the Editor of The Better Way.

It was very gratifying to read, in your last issue, the message of the late Harry Powell, through Miss H. M. Campbell. It was the writer's good fortune to make his acquaintance just a few days before he passed away. His mediumship was most remarkable in many respects. I believe I was the last person in earth life to receive messages through his mediumship. They were so startling in their character that he seemed almost spiritualized and actually in the spirit world; and since his death nearly everything has been verified to the letter.

I became very much attached to him in our few days' acquaintance; and it was indeed very gratifying to be informed, by Mrs. A. M. Wood, who nursed him and closed his eyes in death, that his last words uttered in earth life were: "Oh, how I wish that Brother B— was here."

He passed away far from home and those that were dear to him, yet his noble, generous nature found him tender and loving friends. It must, indeed, be more than gratifying to Mrs. Wood to know that she is recognized by him in his first message. In his dying hours he pledged her that he would return from the spirit land and assist her in her mediumistic work, and his manifestations, through Mrs. Wood's mediumship, since he passed away, have been most wonderful.

A few days ago, in a sitting with Dr. Rothermel, he came to me and delivered one of the most eloquent temperance speeches it has ever been my good fortune to listen to.

What a grand work spirits can do, who from their higher plane can warn those still in earth life of the effect of those bad and demoralizing habits that poor humanity is addicted to.

The Van Aukens.

ROCHESTER, N. Y., June 25, 1888.

To the Editor of The Better Way.

I have read spiritual literature, and witnessed the phenomena, for nearly forty years, from the time when we began to read of the Rochester rappings, and have practiced as a healer and developer for sixteen years.

I know of no mediums who have been more belied and wronged by the Bundyite class of Spiritualists than the Van Aukens mediums, whom Amy Post consents to have called after her name. Still they have never been mobbed by Spiritualists. I do not know but this may be considered an evidence of lack of efficiency or usefulness.

We think we know why we have not been mobbed, and may some time write what we know for THE BETTER WAY, if acceptable.

Twelve years ago Mrs. Markee was in this city holding materializing seances. She was probably the best materializing medium then known. Twice, during her stay here, spirits were grabbed, and she nearly killed, as her sensitiveness was such that merely unclasping hands in the circle would make her sick for twenty-four hours and there would be dark streaks under her eyes. Then it is not strange that breaking the circle and grabbing spirits nearly killed her.

I was the healer selected by her guides to treat her. The last time her life seemed to be trembling in the balance; for it was ten days before she began to rally or keep down a teaspoonful of nourishment. So I know something of the dangers of materializing mediumship.

I am gratified by the article from O. B. Lisher, of San Diego, Cal., in the last BETTER WAY. I would hardly change a word of it, only where she uses the words "so-called Spiritualists," I would simply say "Spiritualists." They are Spiritualists as really as we are, if a Spiritualist be defined to mean one who knows that spirits do return. The Apostle James says, "The devils also believe and tremble." It may be that the devils who control some Spiritualists as mediums now do not tremble, and I do not know but that some spiritualist speakers and editors whom they control as mediums may be fooled, by these controls, into the belief that they are aiding the cause by exposing frauds.

They admit that there is genuine mediumship. If they did not they could not pass for Spiritualists, and could not do much harm. But although they admit this, with them almost every particular medium is a fraud, especially the most convincing and therefore the most useful ones. They try to make the outside world believe that the physical phenomena are fraudulently produced. Without the physical manifestations there would have been no Spiritualism in the world. Suppress them and Spiritualism, as a positive knowledge, would die with the generation that had witnessed the phenomena.

There is no weapon that can be used against Spiritualism except the very assertion that these Spiritualists do use. Nobody fights Spiritualism with any other weapon; and still they, while pouring broadside after broadside of these missiles into our cause, want us to employ them as lecturers or editors!

I must close, but will say that among all the detestable objects I know any thing about I know of none that I more deeply loathe than the combination of spirit-devil and medium, who, while possessing the most interesting and sacred truth that was ever heard or thought of, try deliberately to utterly destroy the foundation on which it rests.

I do not know how much of the accountability belongs to the mundane medium, or to the devil, or to the spirit-devil that controls him. But it is the combination that I condemn, and when I find such a medium, who is involuntarily controlled to do the nefarious, hypocritical work, I will wholly exonerate him.

A. E. TILDEN, M. D.

How Mrs. Cleveland Received The News.

To the Editor of The Better Way.

I heard the other day from perfectly authentic sources how Mrs. Cleveland received the news of her husband's re-nomination at St. Louis. Mrs. Whitney was lunching a party of ladies that day, and the secretary was expected to join them, but he did not appear on time, and Mrs. Whitney sent the butler to the telephone to inquire as to his absence, all the ladies having taken their places at the table. In a moment the butler returned and announced that Secretary Whitney had just received word that Mr. Cleveland had been nominated by acclamation. Mrs. Cleveland smiled pleasantly in a matter of course way, and Mrs. Whitney proposed the health and success of the president. Mrs. Cleveland's wine glass was as usual turned down by her plate.

"Can't we drink it in cold water?" she asked.

"Well, yes," said a Kentucky girl with considerable hesitation in her speech.

"We can, but it seems to me that water is a very thin and unsubstantial beverage to drink such a toast in."

"Can't we drink it in Apollinaris water then?" she inquired further.

And out of deference to Mrs. Cleveland's temperance views, a compromise was made on the Apollinaris, and in that sparkling and harmless dampness, the re-nomination of the president was duly celebrated.

MARY JANE.

Morality of Spiritualism.

To the Editor of The Better Way.

A recent editorial in THE BETTER WAY has awakened our interest to the fact that Spiritualism, like Christianity, is a cause that demands recognition in the sight of civilization. Many though, whose goodness of heart makes them blind advocates of anything that has a semblance to spiritual phenomena, forget that the world at large does not, and will not, tolerate trickery in connection with that which to new investigators is even more sacred than to us, who treat the spiritual manifestations as an every-day affair. The so-called dead, to the non-spiritualist, is revered beyond the so-called living, and to make a theatrical exhibition of their departed loved ones is an unpardonable sin. It were better to let them depart a hundred times from the seance room, without one single test, than to accommodate them with a pretended one.

The earnest seeker will not despair, and the reasonable thinker will accept the tests given to others in his presence. No amount of failures, in this respect, will affect our cause as an unworthy object; but one proof of trickery or masquerading will bring much denunciation down upon us, and place an indelible stain upon our record.

We know that a medium's life is not to be envied, and especially not when dependent on the same for one's daily bread. But all human beings, whose desire it is to pass through this material sphere unscathed, must expect to suffer some deprivation or trials, and this should be the especial aim of mediums *in toto*; not because they desire it above others, but because other sensitive natures demand a higher degree of purity than ordinary mortals—both material and spiritual influences affecting them according to their thoughts, actions and desires. Impure thoughts attract impure spirits, and they influence for unholy and dishonest actions; and once accepted, it becomes a desire. But, before the latter is reached the cause of Spiritualism is already blighted, while the medium is steering for a state of existence on a par with that of the inebriate, the dishonest merchant, or the disloyal office-holder.

To preserve the cause from disrespect, and the ill-will of the popular mind, therefore, the media must remain pure. We are in their power to an extent, and if they will misuse that power Spiritualists must protect themselves in some way. The method is unmistakable, and has been clearly pointed out through this paper.

Christians do not hesitate to condemn the apostles of their cause, or at least those whom they have intrusted with this mission; and Spiritualism can only be purified by laying aside sentimental charity for a period of time, and depriving the impure media of their power by disavowing them as Spiritualists.

No amount of charity will undo or cover up dishonesty in any respect; and to defend that which has been clearly proved to be a deception, or an unlawful act in the hearts of the morally inclined, can only add disgrace to our cause, and extend the right to either regard us as implicators or a deluded set of people. To defend a disgraced medium because he or she has wonderful power of mediumship does not aid the cause morally, and is more apt to intimidate investigators than invite them, because the proof of such gifts, in connection with wrong doing, gives it a diabolical appearance. Better to disprove or destroy it, under the circumstances, and only let it be known as mediumship when good is connected with it.

This will draw adherents, because man is naturally attracted by purity, honesty, and dignity, while the opposite repels. Under these conditions we can demand recognition by the outside world, and by maintaining such principles we will obtain it.

A. F. MELCHERS.

Nothing is grander than when a strong, intrepid man breaks chains, levels walls, and breaks the many-headed mob like a great cliff that meets and mocks the innumerable billows of the sea.

Miss Helen A. Simmons and Dr. Ward.

To the Editor of The Better Way.

On the evening of June 22, 1888, King Henry the Eighth entertained his spiritualized, Dr. Ward, while we mortals received Miss Helen A. Simmons, at Tudor Castle, and until Dr. Ward took possession, chatted with her and enjoyed some vocal music.

Miss Helen A. Simmons, Dr. Ward's medium, is a younger sister of Mrs. M. A. French, who is widely known and well beloved by many. Miss Helen is tall and strongly built, but modest and timid as a child, when her own worth and capacities are concerned. She has, for a long time, been a faithful and valuable assistant in the choir of the First Society of Spiritualists here, and whenever called upon, has willingly gone upon the platform in order that Dr. Ward might instruct and entertain the audience.

Many have heard the doctor answer questions, and would gladly bear testimony to his wisdom and worth, and Miss Helen and Dr. Ward should be known and appreciated elsewhere, as they are in Washington.

"The laborer is worthy of his hire," and those in need of instruction of the higher type would do well to send for Miss Simmons and Dr. Ward.

But to return to the evening in question. When Dr. Ward controlled, he solicited questions from those present, and one lady asked what was the condition of suicides, and if it were wrong under all circumstances to take one's own life? The answer to this was quite lengthy and comprehensive. First, he did not consider evil "negative good," as some do, he greatly preferred positive good. This life is full of opportunity for development, preparatory to entering the spirit life. A person cutting short this period places himself in coventry as it were. The spirit world is not ready for him, and he is not wanted. More than that, he is obliged to remain in this condition of not being wanted, and inability to get out of it, until the time expires which was allotted him on the earth, added to the torture of lost opportunities, which his hand had placed out of his reach. A person who commits a murder has this condition transferred to him, in addition to his own remorse.

The doctor was then asked if he could see and describe spirit friends who were present, to which he replied that he could only see them dimly when controlling his medium, she not being sufficiently clairvoyant for him to see through her physical eyes while using them.

Miss Helen has now gone to Oswego county, New York, where she spends her summers, and we hope some of our "BETTER WAY" readers—there are many of them—may have the pleasure of meeting her and Dr. Ward, her worthy guide.

C. M. K.

Inspirational Speaking.

Another Side of the Spiritualistic Question by a Correspondent.

Editor Daily Oil News:

Understanding that you propose to furnish your readers with the news of the place and time, it is presumable that you would not object to presenting in an early issue the "questions" given at Orpheus Hall, Sunday evening, to Edith R. Nickless, the trance speaker and test medium.

The lady stood under control for one hour, in one position, while Dr. Nickless, an accredited physician of the old school, read each question singly, which was answered concisely, with clear enunciation, and in a voice of such power that it could not fail to be heard throughout the entire hall.

To say that the ready replies were correct orthographically and rhetorically and were deeply interesting to all those investigating the philosophy of a future existence, the connection of mind and matter, and the interblending of the material and spiritual worlds, is saying but little.

The questions expounded were not new to many, but it is ever of interest to witness how marvelously well the work was done—superior to that of mortal man—especially to the friends of the speaker, and those desirous of seeing propagated the most charitable science of life that the world of our knowledge has ever known. A philosophy that would reform the criminal instead of executing him or dispatching him to the other side of life only to return for the instigation of further crime, and a charity that would cover a multitude of errors because of an unfortunate heredity and environment!

Following are the questions, though the exact order may not have been maintained: From a spiritual standpoint what is the difference between soul and spirit?

Persons born cripples or deformed in this world, will they be crippled or deformed in the next or spiritual world?

Is the Bible account of the origin of the human race on this earth correct?

Are we all—white, black, red, yellow and Malayan—the descendants of one original pair or couple whom we call Adam and Eve?

When a medium is (seemingly) permitted to visit the realms of spirit life; when they are shown the sublime works of art; when they are permitted to sit and listen to orchestras such as were never listened to by mortals, when they see temples such as were never made by the hands of mortal man—does the medium actually wander through these scenes, or are they impressed upon mind by spirit guides through the means of spirit psychology?

When mediums are shown asylums filled with the undeveloped spirits of men and women who have departed from earth life unprepared for the true life, which follows this present life here on earth, where all these scenes are impressed upon the mind of the medium, does the spirit of the medium leave the body and visit these places or are they impressed upon the mind of the medium?

Why do all mediums have one or more Indian controls?

From a Materialist: Can all the wealth, all the intelligence or all the religiousness in the world demonstrate one fact to show that any person lives after he is dead? Is not Spiritualism a child of the orthodox religion, and both born of ignorance and superstition? LEWIS OLIVER.

The Truth.

If as Spiritualists, "truth and only truth" is what we are seeking, we will not stop to inquire who gave it utterance, only to let our reasoning capacity fully satisfy us; that it is the truth.

Allow me to illustrate my position, by referring to a lecture, purporting to come from the spirit of "King Henry The Eighth," as found recorded in the last issue of THE BETTER WAY.

Not unlike many of your readers, when I first saw an account of his seances, as reported for THE BETTER WAY, each week, being somewhat familiar with what history had said of him as a man as well as a King, I wondered like those of other days in reference to another no less distinguished personage "if any good could come out of Nazareth."

But if, as a spirit he's justified to give utterance to as much truth, as is found in the one lecture above referred to, many of our popular lecturers would do well to pattern after his worthy example, by stating stern, stubborn facts, instead of indulging in glittering generalities, that make no direct appeal to every individual having conscience compelling them to "look within" to more fully realize what manner of man or woman they are.

"King Henry The Eighth," you can have my right hand of fellowship, if you can thus clearly perceive the needs of humanity to-day, no matter how blind you might have been to them centuries back, when you trod the earth as a leader or King.

All human nature is fallible, therefore we all had better be found "writing in the sand," than sitting in condemnation of others, who may or may not be, as well qualified to judge as to what is right or what is wrong in human action as ourselves.

Faithfully and charitably,

MRS. JULIA C. FRANKLIN.

STEBEN CO., June 24 1888.

John I. Chap. I v. 5

To the Editor of The Better Way.

If you will permit me I would like to give an exegesis of a part of the gospel by John, chap. I, 1-5.

"In the beginning was the word (Logos) and the word (Logos) was with God (Theos) and the word was God (Theos)," etc. To understand the text correctly, it will be best to understand fully the two words *Logos* and *Theos*, as they are the key to the entire subject under discussion.

Pickering, in his Greek lexicon, says *Logos* means the form by which the inner thought is manifested. *Theos* means the causer, creator, God.

Let us then read the text in this way: In the beginning was the form manifested, the inner thought, and the form was with the causer and the form was the causer in manifestation. Or, the causer was manifested in the form. All things were made by form and without form was not anything made that was made, and the same (form) was in the beginning with the causer. The inner thought or *Theos* or God was the causer of every form. It required material substance to give form to immaterial substance. Hence matter was necessary for mind to use in producing form, and form made manifest mind, and these were with *Theos* in the beginning. Hence mind and matter are eternal, or from the beginning of the formative process of things.

In him was life. The him must refer to *Theos* as *Logos* was a product not personal. Hence in *Theos* was life and that life was the life or light of men.

14th verse: *Logos* became flesh like us, or dwelt with or among us, and we beheld his glory as the only begotten of the Father, full of grace and truth; viz: full of the endowment of truth; or as a perfect man. The model man being full or filled with all the fullness of the godhead bodily. That is what Paul meant when he said, if you have the spirit dwelling in you that raised Jesus from the dead, it will quicken your mortal or sensuous body. It, the endowment of a fullness of an unearthly spirit, raised Jesus from the sensuous plane of the earthly and death to the glorified life of the spiritual, with the evolution only of the earthly and sensuous, the tendency of the mind is to the earth, and death becomes a factor of disquiet to the spirit hopes; but with the evolution of the spirit and by the spirit, all the factors of mind become alive to the higher unfolding of being.

All men are *Logos* and when endowed, they may be, from the fountain of life as become new sons of God in the same way that Jesus was after he was called Jesus the Christ or Christ Jesus, and the language of Paul becomes applicable where he said, "All is yours whether things present or things to come," life or death, &c.

You are Christ and Christ God's. The apostle alluded us to God as children by the full endowment of all his attributes with limitless possibilities of mental unfoldment.

As Spiritualists men should feel their kinship and put on a dignity worthy of their inheritance. Then why are we so restless under the misunderstandings of the partial unfoldings of our divine natures? Would it not be better if there was no strife among us, only that emulation of who can best work and best agree? LUX.

PERSONAL.

S. S. Baldwin, magnetic healer, has removed to 34 E. Sixth st.

Mrs. Cora L. V. Richmond and husband stopped over in Cincinnati, spending Friday, June 29, with Dr. Jackson, and hence on to Mt. Lookout Camp Meeting.

Prof. George Chalmers, the Theosophist and Gnostic, en route from San Francisco to Boston, stopped off in Cleveland and lectured Sunday evening, July 1st, in Memorial Hall, to a fine audience. His subject was, "The Sacred Heart, or the World a Living Being." The subject proved highly interesting. Mr. C. frequently riling the audience with his earnest eloquence. He speaks again, for the last time, Sunday, July 8th; his subject then will be, "Love and Marriage."

Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.]

Mrs. Nellie Coffin is located at Onset.

Mrs. Lillie is grandly successful in California.

Mary L. French is open for engagements for 1898.

John Stater is pushing forward the work at Chicago.

J. W. Fletcher will speak at Parkland, Pa. and Sunapee, N. H. Camp Meetings.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

A. S. Pease will make Saratoga his home for the summer.

Mrs. Mary J. Jennings, of Camden, N. J. is attending the Parkland, Pa., Camp Meeting, and will give sittings.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col.

Prof. J. Madison Allen has entered upon his third engagement at Peoria, Ill. Will be at Mt. Pleasant Camp, Iowa, during July.

Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston.

Mrs. Mary C. Wright can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Mrs. T. J. Lewis, speaker and test medium, 235 Harrison Ave., Boston, will answer calls in the Eastern States.

George A. Fuller, M.D., and Dr. H. F. Merrill, the test medium, are engaged for the month of July at Mt. Lookout Camp Meeting.

Mrs. Helen Mar Wood, of Little Rock, Ark., will spend the month of July at the Lookout Mountain Camp Meeting.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists, on Ada street, Chicago, Ill., morning and evening each Sunday.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbey, 727 Twelfth st., Louisville, Ky.

J. C. Street will act as Chairman at Cassadaga Camp Meeting this season, and will open, about the last week in July, a class for Occult Science and cultivation of Spiritual Gifts at that place.

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada.

Address, 54 Boswick street, Grand Rapids, Michigan.

B. M. Lawrence will answer calls to lecture with or without his stereopticon and spirit pictures, on Sundays or week day evenings. He has a large and fine collection of spirit pictures. Address, care Banner of Light.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Monroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

J. Frank Baxter, has engagements for Sundays—July 1, in West Duxbury, Mass.; July 8, in Ridge Hill Grove, Scituate, Mass.; July 15, in Wachusett Park, Westminister, Mass.; July 22, at the Parkland, Penna., Camp Meeting; and July 29, at Hanson, Mass.

His August appointments take him to Mantua, O., Yearly Meeting; Cassadaga, N. Y., Camp Meeting; Niantic, Conn., Camp Meeting; and Lake Pleasant, Mass., Camp Meeting, respectively.

September he continues with Etna, Me., Camp Meeting; Madison Lake, Me., Camp Meeting; then to Williamstown, Conn., for the third Sunday of the month; and to Lynn, Mass., for the fourth and fifth Sundays, and on continuously in other places into the fall of 1898.

Edgar W. Emerson will be at the Oakland Cal., Camp Meeting during the month of June; July 2ist to 30th, at Onset Bay, Mass., Camp Meeting; August 4th to 13th, at Sunapee Lake, N. H., Camp Meeting; 16th to 27th, Cassadaga, N. Y., Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y.

G. W. Kates and wife are engaged for the grove meeting at Hicksville, Ohio, August 11 and 12, and Clinton, Iowa, camp meeting, August 19 and 20. They would like to make engagements in the West for months of September and October. Address, Chattanooga, Tenn.

Hon. Warren Chase may be addressed at Cobden, Ill., and his books ordered from him there till the camp meeting at Clinton, Iowa. He is open for engagements in Iowa, Minnesota and Wisconsin for September, October and the last half of August. During the winter his address will be St. Louis, Mo., and he will lecture in places not too far from that city during the winter.

Dr. Daniel Calkins and wife, of Williams Center, O., formerly Mrs. C. M. Gordon, of Toledo, will be at the Vicksburg, Michigan, Camp Meeting during the month of July.

Mr. J. Frank Baxter arrived home safely last week. On Sunday last, July 1, he addressed audiences in Temperance Hall, Duxbury, Mass., both forenoon and afternoon, and in the evening in Odd Fellows Hall, Kingston, Mass. These places are on the seacoast of the Atlantic and "warm weather has hardly established itself there as yet. On next Sunday, July 8, he will lecture twice—in the afternoon, at Park Hill Grove, Norwell, Mass., if pleasant, and if stormy, in the Universalist church at West Norwell, and in the evening, in Wilder Memorial Hall, at South Hingham, Mass.

Miss Jennie B. Hagan has been very busily engaged since she left Cincinnati, in many States, cities and towns.

She is passing the month of June in Worcester, Mass., and adjoining towns. Fine audiences have greeted her everywhere. She will lecture July 1st at Hanson, Mass., Camp Meeting.

July 4th to 9th, Parkland, Penna., Camp Meeting.

July 11th to 18th, Harwich, Mass., Camp Meeting.

July 20th to August 3rd, at Cassadaga, N. Y. Camp Meeting.

August 6th to 12th, Onset Bay, Mass., Camp Meeting.

August 13th to 21st, Sunapee Lake, N. H., August 22nd to 25th Queen City Park, Vt., Camp Meeting.

August 26th to 31st, Etna, Me. Camp Meeting.

September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

Miss Hagan's time is all engaged up to the Camps of '98.

Parties wishing to engage her for fall and winter of '98 may address her, or F. A. Bouteille, Business Manager, South Framingham Mass.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance. 232 Findlay St.

Mrs. S. Seery, 341 East street, Trumpet and Slate Writing.

Mrs. A. G. Kuball, 388 Baymiller street, between Poplar and Findlay streets. Trumpet.

J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc.

Mrs. M. Englert, Trumpet. 67 Marshall Ave.

Mrs. Stewart, Trumpet and Independent Slate Writing. 10 Addison street.

Mrs. Anna Cissna, Independent Slate Writer. 83 Mill street.

Mrs. Belle Ireland. Trance. 365 Elm street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street, Trumpet.

CAMP MEETINGS.

Parkland, Pa. Dates not given.

Cassadaga Camp Meeting opens July 21.

Iowa State Camp convenes July 1st, and continues for five weeks.

Sunapee Lake Camp, at Newbury, N. H., commences July 28th and closes August 29th.

California Camp, at Oakland, Cal., from June 30 to July 1st.

Lookout Mountain Camp Meeting will last the entire month of July.

Camp at Vicksburg, Mich., from July 13 to August 14.

Haslett Park, Mich., meeting will be held for five Sundays, beginning July 25.

Morristown, Minn., from June 13th to July 18th.

Verona Park, Maine. From August 12th to August 27th.

Queen City Park, Vermont. Meetings begin August 21st; continue till September 16th.

Lake Pleasant, Mass., August 1st to September 3rd.

Mantua Association will hold a Union Basket picnic, Sunday, July 1st, at Atlantic Grove, Mantua Station, O.

Mississippi Valley Spiritualist Association will hold a five weeks Camp Meeting beginning July 29, at Pleasant Park, Clinton, Iowa.

The Parkland, Pa., camp meeting opens this day, Saturday, June 30, and closes Sept. 5, 1898. Their fine galaxy of speakers and mediums, the beautiful grounds, and great facilities will make it very popular.

Society of Union Spiritualists of Cincinnati.

The Society of Union Spiritualists of Cincinnati, at a meeting held June 24, 1898, unanimously adopted the following Resolutions:

WHEREAS, Our good brother and co-worker Mr. J. Frank Baxter, who has been laboring with such zeal and earnestness for the past month, is retiring from our midst, after his efficient efforts in our behalf and in the cause of progression, and has by his genial bearing and proficiency in his calling endeared himself to this Society, severally and collectively, therefore be it

RESOLVED, That the thanks of the members are emphatically due, and are hereby tendered in token of esteem and appreciation for the manifold services rendered by him.

RESOLVED, That he is a disciple of our beautiful philosophy who not only professes, but faithfully practices his high, enabling teachings and is recognized by us as an exemplary exponent worthy of imitation.

RESOLVED, That in leaving us he bears with him our best wishes for his welfare and success, wherever he may be called; and may he everywhere be held in the same high esteem, and find the same atmosphere of brotherly love that is felt for him by this Society, and await his future coming among us.

RESOLVED, That these resolutions be entered upon the minutes, and a copy sent to the BETTER WAY for publication.

E. O. HARE, Pres.
C. C. STOWELL, Sec'y.

A Merry Occasion.

On Saturday eve, June 30th, there gathered at the residence of Mrs. Roberts on Proctor street, a goodly number of goodly people, who deliberately marched upon the home of Mr. and Mrs. McCracken, 693 Freeman Ave., taking them altogether and completely by surprise. An elegant and beautiful test of decorated china was presented and then all proceeded to enjoy themselves with singing, dancing and dedicating the china set. This latter was a premeditated thing, as the baskets and their fine contents bore witness. Among those present we noticed:

Mr. and Mrs. Klotter, Mrs. Kramer, Mr. Beck and wife, Mr. Jaergens and wife, Mrs. Doll, Mrs. Kibby, Mr. and Mrs. Goodhue, Mrs. Orr, Mrs. Starny, Mrs. Roberts, Mrs. Samuel Lambert, Mr. and Mrs. S. J. King, Miss Hume, Miss Hardinghaus, Miss Klotter, the Misses Reid, Mr. and Mrs. Stowell.

The repeat, which was delectable, was served by Mesdames Klotter, Starny, Roberts, Stowell and Lambert. Altogether the occasion was an enjoyable one, and had the distinctive feature that many surprise parties have not, of a veritable surprise.

Speakers Engaged.

The following speakers have been engaged by the Society of Union Spiritualists of Cincinnati:

Jan. 1899; Frank T. Ripley.

Feb. 1899; Mrs. N. T. Brigham.

March 1899; Helen Stuart-Richings.

April 1899; Jennie B. Hagan.

May 1899; Edgar W. Emerson.

June 1899; Edgar W. Emerson.

Notice to St. Louis Subscribers and Spiritualists.

Mr. Milton Lyle, of St. Louis, has been appointed agent for this publication to receive subscriptions and advertisements and make collections. THE WAY PUBLISHING Co.

Attention Called to Those Intending Visiting Onset Camp Meeting.

The Onset Station, on the Old Colony Railroad, is now open, and excursion tickets are sold to Onset, which is the most direct way of reaching the Onset Bay Camp ground. The Onset street railway is also in operation, connecting with all trains to and from the grove.

Cincinnati Lyceum at G. A. R. Hall.

The Lyceum was held in G. A. R. Hall, Sunday morning, July 1, with about a hundred present. The morning lesson was explained to the scholars, who, by their earnestness and close attention, testified to the interest they took in the Lyceum and the love they felt for their guardians. A large number were present in the adult class, who listened to remarks made by the spirit guides of Mrs. Sheehan and Mrs. Donnelly. Mr. Groomes made a few remarks to the children and pleased them so much that they requested him to talk again next Sunday. The session closed by singing "Our Lyceum Band." Mrs. Isabella Molloy presiding at the organ. The Lyceum will be held every Sunday morning at 9:30 o'clock. All are invited to attend, especially the children.

BIRDIE DEWITT, Sec'y.

Mississippi Valley Spiritualists' Association Camp Meeting.

Held at Mount Pleasant Park, Clinton, Iowa. Grounds open to cottagers and tenters July 1st, close August 26th, 1898.

Mount Pleasant Park, place and name, were selected by many representative Spiritualists about six years ago, as a spot combining more natural advantages and attractions for a camp meeting and educational purposes than any other within a radius of hundreds of miles. It is indeed one of mother nature's choicest spots, located in the valley of "The Great Father of Waters." Massive oaks provide ample shade to protect ground wanderers, tenting pilgrims, and cottagers from the sun; there are natural bowers in which to be seated; gently sloping hills to climb, and a broad, beautiful valley, through which courses the Mississippi River, to view, and from which to draw inspiration, and be filled with grand, noble and thrilling impulses, that make the human soul feel the divine purpose and glory of life and being.

The camp grounds are high and so sloping, that no matter how hard it may rain, in an hour they are drained and dry.

The valley immediately before you from the camp is teeming with the evidence of human life and enterprise, and the beautiful cities of Clinton and Lyons (Iowa) form a charming picture, nestling on the bank of the river. Though you have a full view of them, you are entirely free from all their noise and business activity.

Clinton is a natural and commercial railroad center, as well as a port for the several lines of steamboats that go up and down the river from New Orleans to St. Paul, and the many intermediate cities and towns, hence it is easily reached from any point of the compass.

The very largely increased attendance during the season of 1897 over any previous year has induced the board of management to put forth extra exertions to inspire, please and make every visitor during 1898 happy, and to feel an annual visit to Mount Pleasant Park, a necessity.

It being the wish of many members of the Association, the grounds are open by the 1st of July for those who desire the advantage of the fields, with nature beneath shady trees, amidst verdure freighted breezes, and the social communion of others of similar taste whom they may elope, that are sure to gather there for the same purpose.

During July, there will such Sunday lectures, conferences and social gatherings as may be organized by the people present.

The regular camp meeting season will commence by a business meeting of the Association, Saturday, July 28, 1898, at two o'clock, P. M.

Every Sunday during the season at 9 o'clock A. M., a Progressive Lyceum will be held in the interest of the children; which all—old and young—are cordially invited to attend. The services will consist of singing silver chain recitations, questions and answers, free callisthenics and the expression of mottoes.

There will be three lectures every Sunday, commencing at 10:30 A. M., 2 P. M., and 8 P. M. There will also be a lecture every day except Mondays until August 25th.

During the season Prof. J. S. Loveland will organize a class for a general course of instruction in the laws and principles of mediumship.

Prof. J. H. Randall will organize a class for a course of instruction in mental or spiritual science, or the Christ system of healing.

These class courses will be outside the regular program. Terms to those desiring to become students will be made known on application to these gentlemen.

VOCAL AND INSTRUMENTAL MUSIC.

Prof. Kreyer's band has been engaged and will be on the grounds through the whole season.

Mrs. Frankie Cole, of Chicago, will have charge of the vocal music, assisted by Mrs. E. A. Hulser, as pianist, and with their associate, Dr. J. Winfield Scott, will organize periodical entertainments.

Mrs. J. C. Blodgett, one of the most noted independent slate-writing and platform test mediums, will be at the camp throughout the season to take part in the public medium's sittings and to give private sittings. We are also assured that Dr. Aspinwall and Mrs. Heuston, very noted and extraordinary mediums, will be present. Reliable mediums of all phases of mediumship will be in attendance. Also some of the most noted materializing mediums.

Sunday, July 29, 1898, 10:30, Prof. J. S. Loveland will give the opening lecture. Subject: "The methods demanded for a more thorough exposition of the facts and principles of Spiritualism."

The Amy Post Band.

The Amy Post band of mediums will be well represented at the Alden House, Cassadaga, during the camp meeting at that place.

1st. The veteran reformer and mother of modern Spiritualism, Amy Post, nearly 86 years old, will be present with her chosen and cherished mediums, and can be seen by those who wish to tell their posterity that they have seen Amy Post.

2d. The one next in age will be Dr. A. E. Tilden, developing medium and healer. He cures cancers by magnetic treatment alone and has never failed in a case. Treats all manner of acute and chronic diseases successfully, but perhaps his greatest and most useful work in his sixteen years practice has been in developing mediumship in members of the VanAuken family, who with him belong to the Amy Post circle.

Mrs. M. A. Van Auken, the mother of the Van Auken brothers, she is probably not excelled in at least eight different phases, and is being developed in others. Her accuracy as a clairvoyant, clairaudient and psychometric delineator of things past, present and future, and in medical diagnosis, in all these as accurate as when the applicant applies by mail from hundreds of miles away as when present. All these have, together with her extraordinary healing powers, made her well known in many States of this country and in Canada.

4th. Harry G. Van Auken, medium for full form materializations and physical phenomena, including independent writing. When he began to have materializations he was believed to be the youngest medium in the world through whom spirits came in full form.

The above-named will all be there at the commencement of the meeting. Other members of the Amy Post company will probably be there part of the time.

The Objects.

The objects sought by Mr. Haslett in establishing and endowing Haslett Park are:

1st. To offer an attractive resort for all disciples, professors or enquirers in regard to Spiritualism philosophically and religiously considered, or as to its material manifestations.

2d. A platform for teaching Spiritualism and for fair discussion of all subjects where truth and freedom shall be freely vindicated against error and superstition.

3d. A spot at once beautiful, convenient and easily accessible for outdoor meetings, open to all and also for the enjoyment of parties seeking pleasure only.

4th. Homes for aged people and orphan children.

5th. A Sanitarium.

6th. An art gallery where shall be collected some of the choicest work in painting and flowers wrought by spirit hands.

7th. A mediums' home where all phases of mediumship can be made accessible to an investigating world.

8th. The establishment of a liberal school for the education of our children free from sectarian bias.

9th. A liberal library comprising all works, scientific or otherwise, pertaining to the spiritual philosophy.

While all proper effort will be steadily used by the management to render the Park self-sustaining, not one cent will ever inure to the profit of Mr. Haslett. Every dollar received will be sacredly set apart to the payment of ordinary expenses, and to improving the accommodations and adding to the attractions of the Park. And complete provisions have been made so that whenever Mr. Haslett may pass on to spirit life the entire property, together with a munificent endowment, will become absolutely the property of the corporation.

Mr. John M. Potter has been selected by Mr. Haslett as manager of the property, and he has the fullest confidence in the ability of Mr. Potter to give satisfaction to all visitors and patrons.

The timely and unselfish aid of Mr. G. G. Mead, of Mason, in the early purchase of Haslett Park will for all time make him a conspicuous figure in the growth of the enterprise. He came forward with liberal assistance at a critical time and without him the beautiful property would have been in other hands, and Spiritualists would now be itinerant campers, with no home to beautify and adorn. His good wife aided and encouraged the enterprise from the start, and both deserve the hearty thanks of all Spiritualists.

Lookout Mountain Camp Meeting.

As the first day of July dawned, the sun shed its golden glory over the mountains and valleys as if to augur the ushering in a period of bathing the human minds and souls in a mental and spiritual effulgence that would be life-giving. Old Lookout Mountain held his brow up to the sun and received the kisses with pride and pleasure. The children of men upon its summit were filled with the reflex of this, and their spirits rounded with the expectancy for the feasts of thought and spirit power in store for the day. Nor were they to be disappointed. Whilst the numbers of auditors at the open meetings were limited, yet for an opening day foreboded that success would crown the officers' efforts to bring the people into the camp.

For an opening day, or any other day, no grander lectures or more convincing tests were ever given on these grounds by the coterie of spiritual evangelists, embraced by the names of Mrs. Cora L. V. Richmond, Mrs. Adeline M. Gladding, Dr. Geo. A. Fuller and Dr. H. F. Merrill.

President Albert opened the services by appropriate remarks. The music, rendered by Mrs. Ross and Prof. Cook, was most excellent, and heartily enjoyed by the audience.

The tests by Twilight, the control of Dr. Merrill, were of a character sufficient to convince any person not callous to the reception of demonstrated fact. He arrived late Saturday night and immediately went to the mountain, yet his control described spirits of persons who formerly resided in Chattanooga, gave names and messages, numbers and names of streets where they resided. As a test medium, Dr. Merrill has made a startling introduction to the camp. If he holds out at this rate, there will be many sensational developments.

Mrs. Gladding's lecture at the morning service, was so truly eloquent and logical, that the people thought she would be the bright and particular favorite; but at the afternoon service, Mrs. Richmond increased the enthusiasm to a higher pitch. It seemed that Dr. Fuller must certainly be unable to hold such a brilliancy undiminished, but he undauntedly trusted to his powers of inspiration and gave an address that held his audience spell-bound as listeners. Each speaker proved a giant advocate of the great philosophy of Spiritualism and with true brotherly and sisterly love accorded the meed of praise to the other.

Thus in harmony, in eloquence, with enthusiasm and a heart desire to teach living truths, the workers have entered the field of labor in this spiritually weak section and the people sitting under a divine flow of inspiration are holding up their heads and hearts as if they were like a thirsty traveler upon a desert plain extending his cup to catch the falling dew, or perchance at times the flooding torrent of limpid water. If you would enjoy the bounteous gifts, then, bring your cups and be filled with joy, knowledge and spirituality.

WHITEFIELD.

Notice to Spiritualists of Wisconsin.

Dr. J. C. Phillips, of Omro, has been appointed agent for the State to solicit subscriptions and advertisements for this paper. We hope that all Spiritualists will give him their aid in furthering the cause for which he is so earnestly working.

THE WAY PUBLISHING Co.

Asking for a Monopoly.

In a recent issue of the Boston Medical and Surgical Journal we find the following statement:

"At a recent meeting of the French Association for Advancement of Sciences at Oron, a motion was passed, recommending the government to forbid the practice of hypnosis, except by physicians."

One century ago, the Scientific Committee appointed in Paris to investigate the truth or fallacy of the claims of Professor Mesmer, declared "Mesmerism to be a fraud" pure and simple, that it should be suppressed as such, and the regular profession shouted a thundering amen. Professor Mesmer, by virtue of this narrow-minded bigotry, left Paris and died in obscurity. But the great truth had too firm a hold; it would not die. A century later, the regular profession accepted the truth, re-christened it Hypnotism, admit for it all that poor Mesmer ever claimed for his discovery, and now have the sublime audacity to ask for a law giving them the exclusive right to practice Hypnotism or Mesmerism.—American Spectator.

Tramp—"Can't you give a poor man something to eat? I got shot in the war and can't work."

Woman—"Where was you shot?"

"In the spinal column, mum."

"Go 'way! There was no such battle fought.—Texas Sittings.

Cassadaga Lake

FREE ASSOCIATION.

THE Spiritualists of Western New York, Western Pennsylvania and Eastern Ohio will hold their **Ninth Annual Meeting** on their grounds at

Cassadaga Lake
Chautauqua County, N. Y.,
From July 21st to August 29th, 1898.

PROGRAMME:

Saturday, July 21—Walter Howell, London, Eng.

Sunday, July 22—Walter Howell, and Mrs. Cora L. V. Richmond, Chicago, Ill.

Monday, July 23—Conference.

Tuesday, July 24—Dr. J. C. Street, Boston, Mass.

Wednesday, July 25—Mrs. Cora L. V. Richmond.

Thursday, July 26—Miss Jennie B. Hagan, Mass.

Friday, July 27—Dr. J. C. Street.

Saturday, July 28—Lyman C. Howe, Fredonia, N. Y., and Miss Jennie B. Hagan.

Sunday, July 29—Miss Cora L. V. Richmond and A. B. French, Clyde, Ohio.

Monday, July 30—Conference.

Tuesday, July 31—Walter Howell.

Wednesday, Aug. 1—Chas. Dawbarn, New York City.

Thursday, August 2—Mrs. Cora L. V. Richmond.

Friday, Aug. 3—Chas. Dawbarn.

Saturday, Aug. 4—Walter Howell and Mrs. Cora L. V. Richmond.

Sunday, Aug. 5—Chas. Dawbarn and Mrs. Colby Luther, Crown Point, Ind.

Monday, Aug. 6—Conference.

Tuesday, Aug. 7—Mrs. Colby Luther.

Wednesday, Aug. 8—J. Frank Baxter, of Chelsea, Mass.

Thursday, Aug. 9—Mrs. H. S. Lake, Boston, Mass.

Friday, Aug. 10—J. Frank Baxter.

Saturday, Aug. 11—W. F. Peck and Mrs. Colby Luther.

Sunday, Aug. 12—Mrs. H. S. Lake and J. Frank Baxter.

Monday, Aug. 13—Conference.

Tuesday, Aug. 14—Mrs. R. S. Lillie, Boston, Mass.

Wednesday, Aug. 15—Mrs. H. S. Lake.

Thursday, Aug. 16—Rev. Samuel Watson, Memphis, Tenn.

Friday, Aug. 17—Mrs. S. H. Lake.

Saturday, Aug. 18—Rev. Samuel Watson and Mrs. Clara Watson, Jamestown, N. Y.

Sunday, Aug. 19—Rev. Samuel Watson and Mrs. R. S. Lillie.

Monday, Aug. 20—W. J. Colville, Boston.

Tuesday, Aug. 21—Mrs. R. S. Lillie.

Wednesday, Aug. 22—W. J. Colville.

Thursday, Aug. 23—Mrs. R. S. Lillie.

Friday, Aug. 24—Walter Howell.

Saturday, Aug. 25—W. J. Colville and Mrs. Clara Watson.

Sunday, Aug. 26—W. J. Colville and Mrs. R. S. Lillie.

Any one wishing further information, send postal for circular to A. E. GASTON, Secretary, Meadville, Penna.

HOW TO GET TO CASSADAGA LAKE.

Passengers over the Lake Shore and Michigan Southern Railway, Nickel Plate Railway, Western New York and Philadelphia Railway, and Western Division of the New York, Lake Erie and Western Railway, change cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway to Lily Dale Station.

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Inquire of Railroad Ticket Agents for Excursion Rates to Lily Dale.

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Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:

JULY: No meeting.

AUGUST: No meeting.

SEPTEMBER: Cora L. V. Richmond, inspirational speaker.

OCTOBER: Mrs. A. M. Gladding, speaker and platform test medium.

NOVEMBER: Walter Howell.

DECEMBER: Walter Howell.

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Our Country.

What is our country? An asylum for the oppressed of every nation.

Who has made it so free from the despotism of the old world? Noble and liberty-loving men.

What did they do? They framed the immortal "Declaration of Independence, the Magna Charta of American liberty."

Who were these men and where did they meet?

In Philadelphia, Pa., Thomas Jefferson, Benjamin Rush, Benjamin Franklin and others framed that immortal document. But the guiding genius was Thomas Paine. Truly, without his name being mentioned, the history of Liberty cannot be written; and the day must surely come when his name shall come foremost and justice shall be done him—as he with his pen contributed as much as Washington with his sword towards the independence of our country.

What did President Washington say in regard to this country?

"The government of the United States is not in any sense founded on the Christian religion." Remember it boys and girls of to-day.

Why is our government popular? Because it is for the happiness of the governed and not for the elevation and enrichment of those who govern.

What is principle worth without a pledge to protect it?

Nothing; and so the signers of the Declaration said, "we will protect it with our lives, our fortunes and our sacred honor."

How many signers were there to this document? Fifty-six.

How many States did they represent? Thirteen.

Whom did they sign for?

For not only three million people living at that time, but for all who love liberty and freedom, in all the ages to come, and to-day fifty millions rise and bless those men who signed that immortal document and supported it with their lives, their fortunes and their sacred honor.

What does the Declaration of Independence mean?

That we should have something to build upon, that we should have a country, a history; and to-day we have an edifice that the whole civilized world looks to for a home, a home free from all the blighting effects which are seen in European nations.

What constitutes a nation?

National character; a moral essence which comes only from growth.

When did we become a nation?

When War was tired, his beautiful daughter, Peace, was called. From that moment we became a nation.

What did the Declaration do?

It severed the ties that bound us to England and showed the independence of our nature.

What does our country rest upon?

Upon the nation which is upheld by the State, the State by the town, and the town by the people; and thus it is that our country rests upon each and every individual.

What does our country teach and why does it live?

That all citizens live for the happiness of those around them. America lives for the nations of the earth and she says with clarion voice: "In time I will liberate the whole world."

Conductor. Then let us erect upon this temple of liberty, a purpose; forget not the principles of the immortal few who drafted that document in that small room in the city of Philadelphia so many years ago; forget not Thomas Paine, whose mighty mind amid the darkness of American independence guided the army of brave men by his pen to the temple of freedom. Let all lovers of freedom gather around that temple and once more sign their names and protect their rights with their lives, their fortunes and their sacred honor.

SILVER CHAIN RECITATION.

America, the brightest of all the jewels in the crown the goddess of the nations wears.

Long live thy Liberty, thy Honor and thy Peace.

Thy starry flag shall float above all nations, showing thy intrinsic Truth and Liberty.

Throw out thy Banner, bind it around the earth and like thy Eagle, onward to thy Destiny.

No bar of endless night exiles the brave.

History is the recording angel of the past and the counsellor of the present, and it will make all things bright at last.

The Constitution which prescribes the oath of the President is our oath.

The President taking the oath to preserve, protect and defend the Constitution only assumes the solemn obligation which every patriotic citizen on the farm, in the workshop, in the busy marts of trade should share with him.

The Government which we have chosen him to administer for his term is ours.

The price of our liberty and the inspiration of our faith in the republic is the people's will, impressed upon the whole framework of the civil policy—Municipal, State and Federal.

In view of the grandeur of this age, bury all animosities, and endeavor to perpetuate that union which has been given to us by our fathers.

Let the grand benediction come that shall waft peace, good will and prosperity from shore to shore, from sea to sea, to every house and hamlet, every town and city in all our country.

There are great principles underlying this government which will endure for ever as monitors to warn, as teachers to guide those who are entrusted with authority.

American liberty has been accepted by all the civilized nations of the earth as true political liberty.

It were well to meet on memorable occasions to think of deeds of valor which, although passing into history live with us always, having their influence, character and power felt as in the years that are gone.

The march of events, the development of the people, the courage of the men, carried us through to the present time to a nation that now bends its head to no other nation of the world and recognizes no other as of greater dignity, intelligence or morality.

The triumph at Lexington and Concord was the beginning leading to the great end.

Their noble courage, their firm resolve, has not lifted the responsibility from the people at large.

They must uphold and advance this triumph so that the step shall not fail of the glory it was entitled to.

The test of a people is not in what they will wish, not in what they will say, not in what they will promise, but what they will do and perform.

The soldier is never, in a free governed country in his right place, unless he is the supporting arm of the civil power.

Our best titled fame lies not in our individual or collected wealth, not in our splendid temples, not in our great development of industry, but in our true-hearted, liberty-loving, free and independent people.

We mean it is the liberty born at Lexington and Concord and kept alive by the industrious, intelligent, liberty-loving and law-abiding people of the country.

The hopes of freemen and the people of the world were centered in the valor and devotion of the heroes at Lexington and Concord.

Our Constitution was launched by the founders of the Republic and consecrated by their patriotic devotion, and has for almost a century borne the hopes and aspirations of a great people through prosperity and peace, through the shock of foreign conflicts and the perils of domestic strife.

Conductor. A nation more wonderfully blessed than any other people in history, unhampered by ancient customs and traditions, and in possession of a more magnificent field of action, fresh, vigorous and strong, chastened by trial and respected throughout the world, shall proclaim the true principle of social organization, the emancipation and elevation of labor, and the freedom of all men, who are able and willing to work, from pressing poverty and absolute want, and may we live to see the day when the war drum shall be muffled, and the battle flags are furled in the parliament of man, the federation of the world.

MARIETTA, GA., June 24, 1888.

To the Editor of The Better Way.

I am not seeking for tests, nor do I require any to convince me of the truth of spiritual communion with the dear ones beyond the veil, but I received a test in the message column of THE BETTER WAY of May 26, which I take pleasure in acknowledging for the encouragement of the medium, Miss Helen Marr Campbell, through whom it was given.

I had been feeling depressed for some weeks, owing to pressure of business matters, and also to a temporary season of ill-health. While in this frame of mind, I sat down one Sunday evening to write to a friend, and in that letter I mentioned my depression of spirits, and also wrote of impressions received from the angel world.

While writing this, it seemed to me that my angel daughter came near me and was endeavoring to comfort me, and I mentally requested that she would give me a message through THE BETTER WAY. I mentioned this to no one at the time, and when, later on in the week, my copy of the B. W. came hand, I opened it and turned at once to the message column. There I read the following message:

"I am Annie Beach; I wish to send a little word to papa and mamma. My darling papa has been depressed; he must not be so; we are always looking after his comfort. Indeed, dear papa, I am never away from you. Please look around you and write more. There are many hearts who would lean upon you for comfort. This from your little daughter."

This message was not only an answer to my mental request, but even referred to the state of mind I was in while writing, and sought to convey to me comfort and encouragement. How true that—

"Ever near us, though unseen, The dear, immortal spirits tread, And all the boundless universe Is life—there are no dead."

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Nothing is more despicable than to reach fame by crawling—position by cringing.

Flatterers, cringers, crawlers, time-servers, are dangerous citizens of a democracy.

Vanity is a vine that turns, a willow that bends; pride is the oak that defies the storm.

In a government of the people a leader should be a teacher—he should carry the torch of truth.

When intelligence submits to the clamor of many, anarchy begins and the republic reaches the edge of chaos.

Traits born of localities and surroundings are but the dust of the race. They are the clouds that cling to the mountains.

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—AND—

Other Tales & Sketches

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THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the household idols shall drop their burdens; for the Land of the Blest overflows with boundless mercies for all who enter therein.

This new volume consists of two parts: the first containing a series of articles by Spirit "Bodies," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life"—by Spirit Sushie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the veil.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here a series of the stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the Banner of Light; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant, or, A Tale of Two Worlds." Those who have read the series of stories emanating from "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

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(Continued from Page 1.)

that the cloven foot, and head with horns and hideous face are rather in the ungodly passions, or in that which man has not overcome within himself, with this knowledge he has greater strength to grow. And in that future we have endeavored to show, one of the things written in that book of life which will then be recorded is, that there is no Satan in the world other than human selfishness, and that that is conquerable and can be overcome by the growth and loving kindness of one toward the other.

In that day all that now passes for what is called government and society will not be needed, individual lives will be so respected, so sacred, and the effort to do justice to one another so great, that it will be impossible to foster crime in the high places of trust, therefore there will be no crime born in lowly places; it is at the fountain head that crime has its birth in the present social state. But for the iniquities of the great and exalted there would be no imitators.

Be sure if the moral atmosphere of your dwellings was such there would be no temptation to thievery, no need of bolts, bars, locks and keys; it is because man has gained something by greed and pelt that he is afraid of the midnight burglar. The priest in the story of "Jean Val Jean," that wonderfully exalted priest, who insisted, when the silver service was partly stolen, that he intended to give it all to the criminal; who to spare the unfortunate took upon himself the responsibility of making it appear that it was a gift, and told the thief that he had forgotten to take the rest of the pieces also.

That priest is a typical prophecy of the coming time. Who would steal when he would freely give what the thief covets? Who with a heart that is not of stone would fail to turn and befriend him who is under the great stress and circumstance of temptation? Who with the spirit that cometh from within would come even in the hour of guilt? If the midnight assassin or thief came to your dwelling and instead of the weapons that are usually pointed at him, and the using of which the whole Christian press and clergy justify, if instead of this you should say: are you in want; have I anything that you need or desire? There is not one in one hundred who would not slink away (cowards that they are) and fail to attack you.

But you meet violence with violence, stealth and thievery with open robbery; call upon your public tribunals to punish the midnight burglar and assassin, while you steal and slay in open daylight. In the coming time this will not be true: every man's life even the life of an assassin is too sacred for a good man to soil his hand with his blood. Society that is altogether good can afford that its goodness shall surround the sinner, shall be an atmosphere upon which he can rise. So shall the world learn the lesson. For in that coming time we see no dungeon cells, no prisons that shut out the light of day, no solitary confinement in which the criminals are placed; in some they have served the wrong, and in some they have served the right, placed side by side often times. We say no jail nor dungeon should be made in which even the worst are not permitted to see the light of heaven through the open windows.

We see no mocking spires pointing to heaven while the poor live in hovels groveling close beside them. We see fair, bright and beautiful homes, places of comfort, but not palaces of luxury, in which all the world live according to their appointed work; each respects the rights of the other. We see places of worship, indeed, where there are songs and anthems of praise, but not solemn rituals, no mockeries that rise to the dome of the building, but never ascend beyond, but a deeper anthem; the voice of a happy, wise, and all-praising people, to whom religion is as natural as life, the spontaneous offering of their lives of devotion and incense; this flower of existence will unconsciously exalt its fragrance upon the earth in rare homes of beauty.

In that coming time we see all things bend to the wishes and will of man; because his will is no longer selfish, and the will is no longer perverted by human passions; then no useless efforts are given in which each seeks for himself alone, the world seems to be a place of competitive kindness, where all try to outvie each other in brotherly love, in sisterly affection.

If one has, as rarely will be the case in those days, a blemish upon his face, or in his eye, or fails to walk uprightly, no one will remind him; if there shall be a flaw in the nature, as there must be while men are not angels, there will be none to raise their fingers pointing at the flaw; none to declare it, but the virtues all will endeavor to praise; for the good that is in each must be encouraged and it will thrive.

The skillful tiller of the soil does not devote his time to the unnecessary extermination of weeds, but plants a crop that is useful and stronger than the weeds in growth thereby replacing the noxious weeds with that which is better and of stronger growth. So in human life if the seed of evil has been scattered let the good be planted instead, it will outgrow the evil. It is because weeds have been planted beside weeds, thistles have been brought to take the place of thistles, thorns and briars have been sown to outgrow thorns and briars, so that the world has made nearly a wreck of man's moral nature.

Here and there the lilies of love have been planted by a sacred stream, and lo, the seed has been scattered. With God's love and the help that is to come from you who receive the ministrations of the skies, we mean to plant the lilies of life, the seeds that grow by the Sacred River of Life the seeds of that blessed Tree whose fruitage and leaves were found to be "for the healing of the nations." Then all thorns and discord, all abuse of truths, fawning and malice will depart, and the Garden of Eden, the paradise of the coming time will be the work of human hands, the result of human industry and toil, the overflow of the human harvest in graciousness the result of human advancement.

To speak of a wrong when you see it, to overcome it with the right that is within you, brings about this coming time. In that blessed day the "New Jerusalem" shall come down from heaven like a bride adorned for the bridegroom. This will be a realization to those who are ready for that millennium which has been promised.

BENEDICTION.

May the blessed promise of that perfect day be yours; such glimmerings as through the shadows of your sorrow draw you nearer and more near unto that perfect day and unto God.

Love's Melody.

Come, friend of mine!
Dost thou not wish to listen to music
Sweeter far than ever was breathed forth by lyre
Come, I will teach this restless soul of thine
The hidden charm that words can scarce define,
The secret spring from whence all music comes
To tell a trilling world.

Love's melody!
Dearest thou to hear its melting tones
In purest, native state of innocence?
Then together will we walk
Toward yonder simple habitation in the woods;
There where the vine in gay festooning
Wreathes the front in greenest foliage,
And but half conceals its fruit of clustered globes,
That each day purpler grow
Through kisses of the sun.

Come here, my friend,
And sit beside me on this rock;
We must not nearer go,
Else we should break the charm, the magic spell,
That nature throws about this quiet dell,
By presence unrevealed.
We shall hear heart chords touched
That would not vibrate were the least degree
Of timidity inspired.

The day is at its close;
The low descending sun is sending
Golden streamers back to tint
The fleecy sky. Day's busy hum is stilled,
The mellow twilight rays make earth
A seeming fairyland; and we as
Sylvan elves with naught to do
But dream on lives away
On blissful shores.

But hark! There is a sound afar,
Sweeter far than ever came from lyre or lyre,
Or massive organ's throat. It comes to us
Mid fragrant breathings of the dewy eve,
And steals away our senses of an outer
Sensit world.

All discord fades away to nothingness,
Before that lulling lullaby of love.
A mother o'er the cradle of her boy,
Sings melodies that hush to dreamy rest
The little cherub form. How innocent he seems
To her! How calmly sleeps he on!
As if all conscious that a faithful one
Would pull the cruel briars from his path,
Remove the warning sign of danger's red,
And flood with light and love
His very soul.

Oh, listen to her song!
It comes no longer from an earthly source,
It flows in lyddian cadences, in liquid murmurings,
That fall as softly on the ear
As dew upon the flowers.
Her heart is bound to his by strongest bands;
The infant's joy unlocks her soul's sweet strains
That come to us upon the evening air, and seem
Melodious as brooks that purring flow
To mingle with the sea.

Dear friend of mine,
This is the music that was promised you;
This is the fountain-head of purest harmony,
The spring whose bubbling, gushing waters run
To slake soul-thirst of men.
To cheer them on to nobler work in life;
To make them forget all worldly, selfish strife,
And lead, by gentle slopes, to purer heights,
This melody, sweet melody of love.
Matthews, Md. ALMOND GRIFFIN.

Spiritual Communication From Swedenborg.

DR. H. B. STORRE, MEDIUM

Neither bath death power over the memory, but rather unveils what before seemed forgotten, so that the incidents of our history are recorded in their order and connection, as they occurred to us. That as man's life does not alone consist of what he is conscious of, but rather of all things which are vitally related to him, it follows that death must much increase his happiness and augment his selfhood, by revealing to him relations that he never before perceived.

It was given me to perceive this, indeed, before experiencing the death change, being intromitted to the spirit-world and having access to spiritual societies many times and oft.

Whereby I learned to estimate men not so much by what they manifested of themselves to the world, as by the sources from which they derived their life and power to manifest at all.

For it was given me to perceive that every man is a member of some society, into the midst of which his roots descend and from which as from a soil he derives his quality.

And this will be the clearer to you when I point to the analogy, of vegetable growth, inasmuch as a plant derives its quality not only from the seed of which it is the outcome and expression, but as well from the elements which compose the soil. Indeed without these elements it could not germinate or grow.

In like manner, although every soul is such by virtue of its germinal nature, yet its quality is determined by the elements of the society to which it belongs. Many souls need transplanting from the society in which they were born, to the more congenial society to which they are by nature affiliated. This is accomplished by the ever shifting phases of human experience, as governed by circumstances. The play of human relationships—the centrifugal and centripetal laws of the human soul—the recurring and increasing needs of progressive man, render it indispensable that he should mingle with the flux of society and be borne away from his cradle upon its current, to scenes of diverse activity and interest, and thence to his grave.

Education.

It is important to remember that, in strictness, there is no such thing as an uneducated man. Take an extreme case. Suppose that an adult man, in the full reign of his faculties, could be suddenly placed in the world, as Adam is said to have been, and then left to do as he best might. How long he would be left uneducated? Not five minutes. Nature would begin to teach him, through the eye, the ear, the touch, the properties of objects. Pain and pleasure would be at his elbow telling him to do this and avoid that, and by slow degrees the man would receive an education which, if narrow, would be thoroughly real and adequate to his circumstances, though there would be no extras and very few accomplishments. —[Huxley's "Lay Sermons."]

Written for The Better Way.

The Christian's Evidence of a "Future Life" Considered.

Their first supposition, to me seems based upon an unwarranted assumption. It is this, that the Great God of the Universe has given to mankind a written revelation of their future immortal life.

And second to make assurance more sure,—and to give verbal evidence a physical demonstration—he must need come down from some place, and go through the ceremony of death and burial, and have a literal resurrection in the presence of good witnesses. And this would make the evidence complete.

Is not this the main evidence of both the Roman and Protestant church?

To assume the existence of an infallible book,—or an infallible church—presupposes the impossibility of improvement.

Can such a book, can such a church exist?

The world's ideas to-day are expressed in nearly three thousand different languages.

Are not all these languages of human invention, and from necessity imperfect?

Where then shall we find such an anomaly as an "infallible book?"

What have we to say respecting the idea, or principles involved in a written revelation?

Both facts and falsehoods, may be related, told, or expressed by a first party to a second party. But that could only be history, the say-so of the first party, and no direct revelation to the second party.

In illustration—The church tells us that one Peter in olden times had a revelation while upon a house-top.

But when he came down and related his vision to others they only had his word for it, his history of the occurrence.

It is precisely in this position the world stands in relation to all past, so-called revelations.

The wonderful evidence of man's immortality now existing in the Christian church, rests upon second-handed book-stories.

And the one most relied upon is the supposed death and the resurrection of a Man-God.

Or of a divine person or party possessing a nature superior to, and far above that of mankind.

In short the real God made manifest in the flesh, put to death by Pontius Pilot and rose again the third day.

Query—Would the resurrection of angels, or arch-angels, or even of a crucified God, be any evidence that dogs or cats, or even human beings—with an unlike and dissimilar constitution, would in like manner bring themselves to life again?

Where is the analogy, and in what lies the evidence?

If men were Gods, and one of these Gods were known to rise from death; triumphant over the grave, then there might be some hope for the rest of the Gods.

Reasoning from analogy in this case would be consistent, but not in the other.

Where then is the Christian's evidence of a future life?

It rises in smoke, and obscuring clouds, and in its death agony we hear its groans, and murmuring thunder from the polluted Tabernacle of Brooklyn New York.

In conclusion then, to what evidence must the world turn for light?

Surely not to creeds, or books, but to that sacred light within, to that divinity undefiled, which lies inherent in humanity.

Yes. Man's greatest knowledge is "himself to know." Oh! how little doth mankind know of their own possibilities.

Through the inspiration, and facts, which daily surround us, he who will, may learn the laws of his own endless round of changes, producing a higher and still higher development, without one single particle of loss to his real spiritual and eternal identity. He may learn this one eternal truth, "There is no death."

The only "High School" now open to study these Celestial lessons may be found under the name of the "Harmonical Philosophy" or more familiarly known as the Science and Philosophy of what is called Modern "Spiritualism" come one come all and work out your own tuition.

You who have eyes to see and ears to hear, march on and fear not. Bow to no creed, no book, no Pope.

If you must have "faith" without knowledge, then let your faith rest secure in one eternal law.

Not the book-law of the Medes and Persians, nor the laws of Moses or the God of Moses.

But have faith in a law unchangeable, universal, impartial, infinite and self-existent and undivided, whose record is in the constitution of things, but was never written in a book and never can be.

Yes, let us if need be have faith in the supreme law of divine providence, which signifies the divine proceedings, the modus operandi of the all in all of the infinite I Am.

Believe, yes, and more. Let us comprehend that:

"All are but parts of one stupendous whole
Whose body Nature is—
And God the soul."

And then, methinks you will be able to sleep sound "to-night," and be happy in the morning.

DR. E. B. WHEELOCK.
SPRINGFIELD, MO.

The Creation.

In the Jewish account of the creation, which is the accepted account by the Christian world, it is said God made man, and afterward woman in his own image, holy and happy, and pronounced them and all else that he had made, good; which would indicate that the God of the Universe, who must, by virtue of His being, and the harmony of His works, be cognizant of the ultimate workings of His plans, and that we find that a former archangel, whose privilege it was to be near the throne, and who must have not only seen but enjoyed all the harmonies of celestial life, but who turned traitor to the Grand Master of the Universe and tempted Eve to eat the forbidden fruit, and no doubt by permission of the God who made him, for we can conceive of no independent self-sustaining power in this universe but one God, or, if you please to call it, law, force or inherent power and design, which, to our mind, hardly covers the case; for intelligence and design stand out so strongly defined in all that we see, that we seem to trace it at every step, yet never overtake it.

As we said, the devil (that was the archangel's name,) in the guise of the serpent, tempted Eve to partake of the forbidden fruit in the midst of the garden, and she took of it and did eat, and gave to Adam and he ate of it, seeing it was pleasant to the eye and good for food.

Now the devil not only circumvented the God that created him, but told Eve the truth, saying that on the day they ate of it, "they would not surely die, but would become as Gods, knowing good from evil," and it was so. At least we have God's word for it, for we find when God found Adam had eaten of the tree of knowledge, on the asseverance of the devil, that they would become as Gods, knowing good from evil, God said to the angels that had not fallen as had Lucifer, "Now that man has eaten of the tree of knowledge, and has acquired the knowledge of good and evil (just what Satan said would occur), he, Adam, must be turned out of the Garden of Eden, lest he put forth his hand and take of the tree of life and live forever," thereby acknowledging that what the devil had said was true.

Again God said to Adam, "In the day ye eat of the tree of knowledge, in the midst of the garden ye shall surely die." But Satan said, "Ye shall not surely die." Now which told the truth, God or the devil? We leave those gifted with common sense to decide.

We have entered thus far into the Bible statement to show the fallacy of calling such writings sacred or inspired, for they stultify themselves in a hundred ways and places, not only as to historical truth, but as to evolving a proper standard of rectitude and virtue. Indeed, the moral, not to say religious, standard of the old Bible, is far below the legal standard of our courts of law to-day or the character of many of our citizens who put forward no special claim for being better than many of the rest of mankind, and we have pursued this subject of the history of the old Bible to this extent, only to show that much of it, is a relic of a barbarous age, giving a biased history of a perverse people, who claimed to be the chosen people of God, and who ingrafted into their history a stolen mythological history of the creation from the Persians and other nations, that knew as little about the creation of this world, saying nothing of the systems of other worlds revolving in space, as the oyster imbedded in the seashore sand. And it is for this cause that we say that there is a far more liable history of the creation than the myths and impossible stories in the Bible, which is no other than the book of nature, as evidenced in the rocks and the different strata of the earth, where the great Creator has laid it away for man's benefit and instruction in the present and the ages to come, when he shall develop to read it aright, and when man will learn to read the lessons of life, not by the dim light of the dark and superstitious past, but by the light of science and spirit influence, in this, the nineteenth century.

Hence, we say, the history of the creation of man and his fall, with all the concomitant circumstances, never could have occurred, as related in the Bible; and first, because it stultifies God and makes him out a short-sighted, vacillating character, and an inferior being to Satan or Beelzebub; a creature of his own creation. And second, because everything in nature and science give it the lie, not only as to time but circumstance, and lastly and to our mind, the better proof of all is in the fact that from the accumulated evidence from the highest sources in the spirit world, such a state of things could never have taken place, as the primates and order of creation of every sentient being, has for all time past been in the line of progress and upward and onward forever and forever; and while some may seem to fall or retrograde in this life and all nature seem to culminate, then go to decay, still, it has only fulfilled its mission in its present sphere of evolution, and has gone to a higher, for nothing is lost, wasted or annihilated in the universe of God, and the call of Father God to all created things, is to come up higher. And so it is with man; he may rise to some pinnacle of earthly fame, and fall as low as it is possible for humanity to fall; but there may have been that in his organization that led him through the mire and dirt to rid him of his self-sufficiency or some other imperfection in his organization before he could enter into a higher condition. Creation has been of slow growth from the lower to the higher, and never in the manner of a lot of puppets made to order, like a set of toys in a miniature Noah's ark. Ah, no, God works with nature, not independent of it. When it is time for the grain to grow, it is put in the earth and germinates by and with the assistance of mother earth, and not independent of her; and so with all the other acts or laws of God. God and matter have worked hand in hand from the beginning, and without these was not anything made.

Visible and imperceptible matter are the same with God. He gathereth them together, or scattereth them abroad in accordance with his will and pleasure, and all created things, be they worlds or atoms, sing eternal anthems to that being, who was without beginning and also can know no end; whose power is boundless as the universe, and yet who has a care for the microscopical insect, no less than the archangel who stands highest in the realm of created things.

No, there is no such thing as to retrograde; to bury the gold in the mire and dirt, does not make it any the less gold, and so with the soul of man. It is a spark of the divine essence, and cannot retrograde. The organization through which it gains the experiences of this life, may lead it astray. The pomp of circumstance and the pride of life may, for the time, cause it to forget its true mission here; but like the Prodigal Son, it will in time return to the house of its father, covered, it may be, with scars, but yet with the rich experiences of this life, that will, at least, teach it not to condemn in others what itself may have been called to pass through; and are we not told by some of the seers who have been permitted to have a glimpse of the beyond, that some of those who wear the brightest robes are those who have come up through much tribulation, sorrow, and suffering.

The past, present and future are all linked together by an immutable law; there is no break in the order of creation or transition from one state to another, as you lay down here, so will you wake up there. Not one thought, not one inspiration, not one deed, good or bad, but will pass in review before you, for thoughts are tangible things, and they will all be there, pictured on the wall of your memory, and will be passed upon by that unerring judge, the conscience, that was placed within the inmost recesses of your soul, to serve as an infallible guide to the goal of perfection and happiness, which was the ultimate purpose of God in creating man.

A Skeptic's View of the Orthodox God.—An Allegory.

Once in the long ago, in a far country there lived a great and powerful monarch, who was exceedingly wise and rich.

Among his vast possessions, was a beautiful garden, where, morning and evening he was accustomed to go and walk.

As well as being rich, he was also very vain, and much desired that all his subjects should worship and praise his name forever. So to accomplish this desire of his heart, he procured a man, and placed him in the garden as he said, to cultivate and dress it. But this was not the true reason, as will be seen in the sequel; because he was a mighty magician, as well as King, and by a word could command a shrub or bush to grow in a certain manner and it would do so, or cause the whole garden to bloom in an instant of time if he wished, so of course he had no need of a gardener; but the real motive was to place this man under such obligations to him, that he and his posterity would praise and extol him forever for his wonderful kindness and love to them.

So to accomplish this design, he, by his great power caused the fruit of one of the trees in the garden to become exceedingly poisonous in its nature, so that all who partook of it, would, eventually die a lingering and horrible death.

Now to prevent any one from blaming him for being instrumental in this suffering (in case they partook of this poisonous fruit) he called the gardener and told him it must not be eaten, and that even to touch it would produce death. So time passed on and the man did not even so much as go near the tree.

The great king now finding that the man did not eat of the forbidden fruit, placed a woman in the garden, to help the man, as he said, to till it, and she knew nothing of the command, (read Genesis, second chapter from the 16th to the 23d verse and you will find that the woman was not created until after the command with regard to the fruit was given) concerning the poisonous fruit, she might have eaten of it any day but from some cause she did not do so.

The King then permitted one of his messengers to go to the garden and talk with the woman and he told her that the fruit was not poisonous, but that it possessed the wonderful property of imparting to those who partook of it, the great knowledge and mighty power of the great king himself. The great curiosity of the woman, implanted in her, no doubt by the King himself for this very purpose, together with the persuasions of the tempter, prevailed, and she ate of the fruit, and gave to the man and he also partook of it, and in a short time they were both in mortal agony. The King who had (unseen by

them) been watching the whole proceeding from his palace window (and laughing in his sleeve at the success of his scheme), now came into the garden and called loudly for the gardeners and seemed very much surprised when he saw the condition they were in and so pretended to be very wroth with them, and upbraided them for having disobeyed him and brought this dreadful affliction upon them and their posterity, for the poisonous substance instilled into the fruit was of such a nature it did not kill directly, but kept the person who ate of it lingering along a great while, and as it excited the organs of generation greatly (see Genesis 3d chapter and 16th verse) they would rear a numerous progeny, all of whom would be alike afflicted; the disease thus engendered being transmitted to them by their parents, thus causing the innocent to suffer for their transgressions.

So the King, when he had cured them greatly, drove them out of his garden, thus bringing them to great destitution, shame and misery.

Now this was evidently just what he intended to do in the beginning, but his work was only half finished. So he let these poor people suffer on and on for a long while, until a great many children were born unto them and the evil effect of the disease he had caused almost filled the land.

He then went in the night-time to a small town in the country, entered a house where a virgin slept and seduced her during her sleep and got away unpersuaded.

Now this virgin was engaged to be married to a poor mechanic of the place and as time passed on they were married; but what was his astonishment and mortification when he found his wife, whom he supposed to be perfectly virtuous to have been otherwise.

You may be sure that he was greatly distressed, as he loved her very tenderly and his mind dwelt on the circumstance with sadness, and he was very much disturbed on account of it. His honor demanded that he should put her away, yet his love for her was such that he was ready to make any excuse for her in his power, so while he slept the King appeared to him at his bedside and told him what he had done, and at the same time charged him not to put her away for he intended, in the course of time to set the child she should bear on the throne of his power, and he should be a great King.

As soon as the child was born, he sent some of his servants to annoint it and proclaim it of royal blood.

Now he had no intention of making a King of this child, as the sequel shows, but only to cause its death in a cruel and horrible manner, and cause its parents to see great and sore affliction on his account and this he accomplished in the following manner. He caused it to be proclaimed that the only cure for the dreadful disease that was so sorely afflicting them was contained in the veins of his son, and although he loved him very dearly, yet he was willing to have him sacrificed so as to rid the world of this terrible disease.

He then influenced some men to take the child who had by this time grown to a young man, and put him to death by nailing him up to a tree and piercing him with a spear to let the blood flow out; the pouring out of this blood, he said, would cure the disease and he afterwards sent men to make the people believe they were really cured by this great sacrifice and on account of this they were under great obligations to this kind and generous Monarch; so those whom these persons made believe were cured, would meet together one day out of every seven to praise the King for his wonderful kindness, and composed many songs in his praise and sang them, but others did not believe in the efficacy of the blood of the King's son to heal them, and one great reason of their disbelief was by watching closely those who said they were healed and those who were loudest in the praise of the great King and by so doing they found they were not really healed, but that their sores would break out and run and that most of them wore a garment to hide their sores. This garment was a kind of cloak and became very fashionable but it was very thin and men whose eyes where good could see through it, and could distinctly discern the festering sores beneath.

Now do you believe so cruel a Monarch ever lived, or do his historians misrepresent him? If he was as bad as represented, did he deserve praise for what he did? Would he not rather deserve the deepest hatred and detestation of the people he so greatly wronged? S. T. S. B. T. Mo.

A Marvelous Cure.

Dear Doctor Dobson: We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was completely cured. He often would say: "that was a good doctor that made me well." The people here are amazed at the cure, for our best physicians said he must die. Another doctor said to us, it was not on account of your being a Spiritualist, that you cured him, it was the magnetic force; and we told him we would like for him to perform such a cure. We will give praise where praise is due. Some who hooted at Spiritualism when you had that seance here now want to see the doctor who can perform such a wonderful cure. We send our lasting gratitude to you for curing our little boy.

WESTER ELLYSON.

GRACE A. ELLYSON.

Every mail brings letters with just such praise of Dr. Dobson's marvelous cures of persons he never saw. They come unsolicited from all quarters of the globe. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of good, performing wonderful cures, and relieving sufferers by scores and by hundreds. Every mail carries to various parts of the country, to nearly every State in the Union, and to distant lands these magnetic remedies that restore health. His name is a household word in homes all over the land, and his praises are sounded by thousands who never saw him, but who have been saved by his simple yet wonderful remedies. He must be a happy man in thus being able to contribute so much to the happiness of his fellowman. —[The Maquoketa Record.]